Sri Madhvacharya Ashtottara Shatanamavalli

By Sri Raghupraveera Tirtha (18th-century seer of Sri Palimaru Matha)

Meaning of each Holy Name with Pastime

(Holy Name 1 - Holy Name 108)

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Holy Name 1: Vasudevah

Meaning – One who is named as Vasudeva by his parents

Pastime – The parents of Sri Madhva belonged to this sect of Brahmins. Madhyageha the father of Sri Madhva, was a pious Brahmin, who had scrupulously learned all that the fashionable orthodox literature of the day had taught him. He had studied the Vedas and Vedangas with care and assiduously swallowed all the philosophy that a liberal scholarship was bound to devour. Whether the learned Brahmins of the day worshipped Hara or Hari-Hara, whether their practices were those of Shivites or Bhagavatas, their philosophy was at this time the Adwaita of Sri Sankara. Monism was the official creed, so to speak. There was no other philosophy that had disputed its soundness and its sway. Pandits who cared for reputation studied the Advaitic literature commonly referred to as a lakh and a quarter granthas, and digested and assimilated as much of them as possible, into their thought.

Sri Sankara's monism was no doubt accepted without open protest, but a vague feeling of unrest was slowly taking shape. Sri Ramanuja's influence and spreading of Vaishnavism made the Mayavadis unrest further. The Upanishads, the Bhagavad Gita, and the Brahma Sutras were no doubt assumed to inculcate the unreality of the cosmos and the reality of Para Brahmam alone, but in the prevailing harmony of thought, a jar of dissent was becoming feebly audible. These were signs of unrest. The public mind was in a state of tension and suspense. The waves were heaving for a storm. A vague sense of dissatisfaction, a consciousness that something was wrong somewhere, that some screw was out of joint, perplexed men's minds day by day. Doubts and misgivings were slowly gaining volume and strength. Mental struggles, vague contritions, inaudible whispers, and secret schisms were developing slowly but surely into shape, to prepare society to welcome a Luther.

It may be that the unrest was not entirely due to the doctrinal heresy of Adwaita but to moral and ritualistic heresies also. It may be, that the land, where the Jain flourished with his mission of inoffensiveness to animal life, regarded cruelties in sacrifices and excesses in Sakti worship, with horror, and longed for a change. Anyhow the old order of things wished to a change yielding place to a new.

Mahdyageha Batta was a prototype of this restless class. He was rather sceptical about "Soham." He turned all his attention to ltihasas and Puranas, studied Bhagavata and Mahabharata, and spent his time expounding these, to the best of his light, to large audiences. This Puranic learning, especially his scholarship of Mahabharata, earned him the revered designation of Bhatta. The true name of Madhyageha Bhatta is Narayana Bhatta. He had his doubts about monistic dogmas and he kept these doubts to himself. He believed in God and worshipped Him with genuine piety. This Brahmin was not a mendicant, as might be supposed.

He owned some lands which were tilled for him by tenants, kept bullocks and cows in his stall, and had enough to live upon as a respectable villager. But his means did not keep him always above want. He was occasionally led into embarrassments that compelled him to incur monetary liabilities.

Added to these petty troubles, poor Madhyageha Bhatta had to encounter some serious calamities. He had two sons born, and both of them had died as infants. He had only a girl left. The strong conviction that salvation was out of the question without a son to perpetuate the lineage, bore down upon him like a night-marc, so much so, that he felt like to be an utter void, without male issue. From his village (Pajaka Kshetra) to Udupi, it was a walk of some hours, but he regularly repaired to the latter place to worship in the great temple of Ananteswara and pray for the blessing of a son. He prayed to the deity of Lord Ananteswara, day after day, for twelve long years, praying for an esteemed son endowed with divine qualities. He longed for a son as eminent as Parashurama, the founder of the Kshetras of the West Coast, and capable of commanding the respect of demigods and humans. A merciful providence listened to his earnest prayers and said " Agreed." On a grand occasion when people had assembled in large numbers at the temple and were engaged in celebrating a festival, it is the half-yearly change of the Solar equinox, a great announcement was made by a devotee. A divine being entered in a man, he got to the top of the tall flagstaff pillar in front of the temple, and predicted, as one possessed, that by the grace of Ananteswara, Vayu would appear as an incarnation, ere long, amidst them, for purifying religion.

This was indeed gratifying news to Madhyageha, who understood the message as a reply to his ardent prayers, the announcement was particularly gratifying. To all good people and true, the news was an assurance of better times about to come. As already stated, there was unrest everywhere, a general feeling of vacuity in respect to God. The times seemed to demand with an insistence that compelled attention, with an earnestness that the Gods themselves could not ignore, that a Hero should be born, a hero capable of storming the old forts and citadels and giving good men and true, peace and solace by a bloodless reformation.

After this incident, in this hamlet of Pajaka-kshetra, a baby was born on the Vijaya Dashami day of a Vilambi year. It was an occasion for general rejoicing. Madhyageha enjoyed the happiness of brotherly ties and fellowship, to an extent that is rare in the society of towns. When the drums, pipes, and cymbals, announced the happy news, the simple folk of the village flocked to Madhyageha's house to offer congratulations. The Bhatta himself had been absent from home at the time. When he hastened home at the call of the village music, he found himself the recipient of universal felicitations. Everybody looked at the baby and pronounced it wondrously beautiful. The radiant face of the little infant was lovely to behold. Some of the seers recalled to memory, the prediction at the temple of Ananteswara, and observed that the superb face of the baby gave assurance of the prophecy being fulfilled.

It is a sport of the demigods that when they choose to be born among humans, they behave like humans, not forgetting or omitting to display even the faults and foibles of humanity, at times. Sri Madhva was no exception to this rule of the demigods. He appeared as a human infant, wept aloud, hungered for milk, and mimicked all the frolics of newborn babies. After the usual period of ten days during which the confinement room was strictly private, the ceremony of name-giving was celebrated with considerable pomp, the child being named 'Vasudeva'.

It is not improbable that one of the names of Sri Krishna was advisedly chosen. Sanatana Dharma dotes on Sri Krishna with peculiar fondness and loves to call a pet child by that beloved name. To parents who have longed ardently for the issue, and attained their wish, at last, Sri Krishna is a name of peculiar endearment, for in that word, is condensed a whole volume of tenderness. It is also probable that Madhyageha being a scholar of erudition did not overlook the circumstance that 'Vasudeva' in one of its etymological imports, connotes demigod Vayu of Universal Knowledge, and therefore, that the designation was no more than what the child deserved. So, the parents of a baby gave the name, Vasudeva. It is the name of Lord Krishna, which was given to the baby confirming him to be the servant of Supreme Lord Krishna.

Madhyageha and his wife never felt sufficiently thankful to Anantheswara for the priceless treasure they had obtained. They deemed it one of their very first duties to take the baby to the temple and pay respects to the deity. They brooked not a moment's delay beyond what was necessary for the health of the mother.

From this incident, we can understand that Sri Madhvacharya is “Vasudevah – One who is named as Vasudeva by his parents.”

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Holy Name 2: Mahatejah

Meaning – One who is the possessor of immense lustre or effulgence or power

Pastime – Mukhya Prana appeared as Vasudeva for Sri Madhyageha Bhatta. Though Vasudeva showed himself as a human being, he is Mukhya Prana, the dust beneath whose lotus feet is applied with great respect to the heads of demigods such as Ishwara, Brihaspathi, Indra, and other superior demigods. He started the study of the Vedas after saluting the Brahmins by falling at their feet. All the learning of the Vedas, arts such as music along with Narayana (the wielder of the Discus) who is mainly extolled by them is always present in the mind of Vasudeva as clearly as a ball held in the palm of his hand. But he also pretended to study like the ignorant, though he is the teacher of all.

After the lessons, Vasudeva played happily with a large number of fellow students of his age and those senior to him who were good at sports, at places far off from the teacher’s place. He would indicate the point to be reached and run immediately along with his friends. He would be first there effortlessly. This was no surprise as he was none other than Pavana or Mukhya Prana, who can beat even the speed of the mind. In jumping long distances, Vasudeva as a Brahmin boy conquered all his friends easily. When he had incarnated as Hanuman, he had excelled other monkeys like Angada, the son of Vaali, when carrying out the desire of Rama (for jumping over the ocean in search of Seetha).

When Vasudeva defeated his friends in water sports, they out of rivalry, threw water held in their hollowed palms at him. Vasudeva would show by his red eyes his apparent discomfort, but would always have a smile with a special lustre on his face. That son of a Brahmin (Vasudeva) caused the strong friends who came to him one by one with the intention of wrestling to fall gently. When they came together at him, he again made them fall quickly without effort. Vasudeva showed his immense strength in holding tight in his grip, getting

himself released when held by others, or lifting heavy weights. When people called him Bhima on account of this, though they thought it was only as an illustration, it was true.

From this incident, we can understand that Sri Madhvacharya is “Mahatejah – One who is the possessor of immense lustre or effulgence or power.”

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Holy Name 3: Madhyageharya-nandanah

Meaning – One who appeared as a son of Sri Madhyageha Bhatta and gave him great bliss

Pastime – Vasudeva, the incarnation of Sri Vayu-deva, appeared as the son of Sri Madhyageha Bhatta. In his childhood, Vasudeva demonstrated many wonderful acts (of his extraordinary capacity) by which the entire community became surprised and curious about him. The great Brahmin, Madhyageha Bhatta, thought that as his child was of the proper age (5 years), he should perform his Upanayana (Sacred thread ceremony). Madhyageha Bhatta, who had a large circle of relatives bound to him with strong ties of affection, decided on an auspicious Muhurtha (the period for the ceremony) taking into account the star and planetary positions and with no adverse features. He performed the actual ceremony surrounded by the noise and bustle of a large crowd of Brahmins.

Divine goddesses like Lakshmi, Sarasvati, Bharathi, etc. who are the deities who control the sacred Vedas/Shastra along with their husbands had been desiring to sport on the stage in the form of the lips of Vasudeva (in the form of the Vedas/Shastra) for a long time. They were very happy to see from the heavens the ceremony being performed (in anticipation of the future). This is wonderful.

Madhyageha Bhatta who was very learned and who had collected all the different requirements for the prescribed ceremonies completed the offering of Havis into the sacred blazing fire. He performed the Upanayana of his well-adorned and healthy son who had his head shaved providing for the Shikha for the occasion. The father instructed his son – “Serve the fire and preceptors (by performing prescribed Yajna rituals and performing services to the latter), observe all prescribed disciplines (like Brahmacharya, etc), let your conduct be exemplary, study the good scriptures well”. The demigods who were observers of this event laughed at the sight of the teacher of all three worlds being instructed thus by his father.

When teaching his son, the Brahmin (Bhatta) became very happy when he saw that his tender son who had excelled Kumara (Skanda) in celibacy (Brahmacharya), always did the correct observance of the prescribed rituals without fail and was naturally very clever in them. Vasudeva, who is the lord of the world has concealed his wealth, strength, and other qualities and masquerades as a child walking around (in an ordinary environment) similar to a poor man going around in his torn clothes or loincloth (Kaupina). This gave rise to merriment and wonder in the heavenly assemblies of demigods.

From this incident, we can understand that Sri Madhvacharya is “Madhyageharya-nandanah - One who appeared as a son of Sri Madhyageha Bhatta and gave him great bliss.”

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Holy Name 4: Godhathre-mokshadhatha

Meaning – One who gave liberation to the person, who gave cow in charity (to his father (Sri Madhyageha Bhatta) for his daily milk)

Pastime – After Vasudeva (Later Sri Madhvacharya) was born, a neighbour, who was living in the east (Poorvalaya) of Sri Madhyageha Bhatta's house gave the gift of a cow for the purpose of giving milk to the young baby. A gift given to a very deserving person will always give great returns. In this case, he gave a gift of a cow, which gave milk for the daily feeding of Vasudeva, who is none other than Lord Vayudeva himself, this great charity done to a great personality, enabled his path of liberation, it is told that later he was born as his grandson (After his death, he appeared as the son of his own son) and received the transcendental knowledge of the Supreme Being which redeems one from this material world from the same Vasudeva or Madhvacharya, and in this way, he obtained the liberation from material entanglement.

From this incident, we can understand that Sri Madhvacharya is known as "Godhathre-mokshadhatha – One who gave liberation to the person, who gave cow in charity (to his father (Sri Madhyageha Bhatta) for his daily milk)."

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Holy Name 5: Rupyapeetesha-sevakah

Meaning – One who is the servant of Sri Anantasana, the predominating deity of Udupi

Pastime – Madhyageha's wife, Vedavati, had her parents' house in the village of Neyampalli or Nediyooru, which is far from Pajaka and Udupi. Once in Nediyooru, a great festivity took place, for which Madhyageha and his wife had been invited. They attended the festivity with their children including, of course, boy Vasudeva (later Sri Madhvacharya). He was about three years old, at this time, well able to walk. When the festivity was in progress, there was a great bustle, and considerable confusion, as the result of numerous guests having arrived, and everybody being busy unpacking and settling down in some accommodation hastily provided. There was, of course, endless receiving and greeting, going on between friends and relations that met presumably after separations of longer or shorter duration. When Madhyageha and his wife were thus engaged, Vasudeva had been entrusted to his elder sister or had been neglected altogether taking advantage of the prevailing confusion, he slipped unnoticed from the festive house and took the narrow road leading southwards to Kanana Devata in Koduvooru. He had to walk a mile or two, but he did not mind. Arriving at this temple, he boldly entered the shrine as well as the sanctum sanctorum and offered worship to the deity of Lord Vishnu. After staying some time in this pagoda, he started from there, and proceeded towards Udupi, instead of retracing his steps homeward. On his way to Udupi, he stopped at the temple of Bannanje and worshipped the deity of Lord Hari. After that, he marched dauntlessly onward to the 'Chandra Mouleswara' temple of Udupi, and thence to that of Lord Ananteswara, where he offered his respects to a deity and stayed there.

Meanwhile, the festivity having engaged all the attention of Madhyageha and his wife, for a time, they did not discover the absence of Vasudeva. Suddenly they bethought themselves of the missing boy and began to search for him. They heartily cursed themselves for their folly in

having neglected him, but no amount of worry and vexation was of any avail, under the circumstances. The guests that had gathered, and all the other people interested in Madhyageha, were apprised of what had occurred. Everyone felt it as a personal loss, in as much as Vasudeva was a general favourite. The news passed from mouth to mouth, that the glorious boy of Pajaka Keshtra was missing. The proceedings of the feast were suspended, and the people searched for Vasudeva in every direction.

After a long search, one of the parties came upon the urchin just emerging from the temple of Ananteswara in Udupi. He had performed what was almost a miracle for his age. They caught hold of the little vagabond and questioned him. There he stood, radiant and cheerful, his face beaming with happiness and sunny with rippling smiles. They asked him "Darling. You are so young. Who escorted you on this perilous journey?" The reply given was characteristic. He responded gloriously in a joyous vein. "Why, Lord Shankara-Narayana escorted me to Bannanje. Sri Hari of that temple guided my steps to the east temple of Udupi yonder, and that deity brought me hither. I travelled not alone and unescorted." The earnestness with which the boy spoke, conveyed the assurance, that an invisible providence had taken shape and led the child from place to place. "Who knows ", the men would have exclaimed, "but that it may be true!" The boy did not look as if he had lost the way or suffered any difficulty or trouble in his rambles. He felt happy as if his father or mother had walked him quietly, holding his fingers. When the question was put to him, the reply came with readiness. On his part, there was no consciousness of having done wrong. He looked as if he had behaved most naturally, and had innocently followed the steps of an elderly guide. The men were at their wits' end to realize what had happened in fact. Some of them indulged in fantastic conjectures. Others pondered over the words of the boy and tried to fathom their true significance. Everyone put his interpretation, following his ideas of, and beliefs in, supernatural happenings. Vasudeva was soon restored to his parents, and the suspended animation of the festivity gave room for redoubled joy. To return from the digression, the parents of Vasudeva felt very thankful to God for the restoration of the boy.

In this incident, Vasudeva just travelled to Udupi to offer his respects to his master Lord Ananteswara. Sri Madhvacharya (Ananda Tirtha) appeared on this world with the blessings and order of Lord Anantasana, also as the result of Sri Madhavcharya’s father's penances and prayers at the lotus feet of Lord Anantasana. Udupi Krishna temple was later established by Sri Madhvacharya, but until then the predominating deity of Udupi is Lord Anantasana.

Further, Vasudeva accepted sannyasa from Achyuthaprajna, the Guru, and gave him the name Ananda Tirtha. The name Ananda Tirtha given by the Guru after the ceremony to Vasudeva was very appropriate as he always had his mind fixed on the Supreme Being having the essence of Ananda (bliss), and he would compose the sacred Shastra which would give (Ananda) bliss to the aspirants. Further Achyuthaprajna decided that for administering the kingdom of the great Vedanta, Ananda Tirtha, who had great knowledge should be nominated (as a prince). He was formally installed by the ritual pouring of sacred waters from the conch on his head.

Once Ananda Tirtha desirous of bathing in the holy Ganga sought the Guru's leave for the trip with repeated prostration. Achyutapreksha, unable to bear the pangs of separation from him, became sad and prayed to his deity Lord Anantasana for guidance. The kind Lord Anantasana manifested Himself in a man and intimated to Ananda Tirtha, “The divine Ganga will come to

you at the pond (now known as Madhva Sarovara) in three days. You need not go to bathe in the river Ganga". Sri Ananda Tirtha accepted the order of Lord Anantasana and cancelled their plan of travel. When Ganga appeared in the pond as ordered by Lord Anantasana, Ananda Tirtha and all the people there bathed in the holy Ganga at Madhva Sarovar in Udupi itself. Symbolic of the special blessings of Lord Anantasana on Ananda Tirtha, the holy Ganga comes to Madhva Sarovara, even now, once every twelve years.

Over time, Sri Madhvacharya started his travel for the propagation of Vaishnavism, but every time, Sri Madhvacharya arrived back at Udupi after his travel, he first offered his respects to Lord Anantasana and continued with his other duties. He used to conduct his discourses at the shrine of Lord Anantasana and wrote his commentaries in front of the Lord. Further, Sri Madhvacharya disappeared from the material vision while giving his discourse in front of Lord Anantasana.

From these incidents, we can understand that Sri Madhvacharya is "Rupyapeetesha-sevakah – One who is the servant of Sri Anantasana, the predominating deity of Udupi," being the obedient servant of Lord Anantasana, Sri Madhvacharya cancelled his travel and waited for the arrival of Ganga.

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Holy Name 6: Bhutamanyah

Meaning – One who is respected by Bhuta (the Ghost)

Pastime – After the birth of Vasudeva (Later Sri Madhvacharya). Mother Vedavati soon became fit from the fatigue of giving birth to the baby. In no time was completely lost herself in arranging a trip to Udupi for the purpose. A large party of friends and relations accompanied Madhyageha on this occasion. The temple was reached, and the offerings of Pooja were duly submitted. When the party started from Udupi on the return journey, it was late in the evening. Though the distance to Pajaka Kshetra is not great, according to modern notions, the way lies through a trackless jungle. For miles around, there is no cart-track even now. The travellers, therefore, had to perform the journey on foot, right through. The difficulties of a nocturnal walk through the winding ups and downs of rugged forest were materiality added to, by the terrors of superstition.

When the men, women, and children were passing through the thickets of a certain spot, it was the unearthly hour of midnight. It is said that an evil spirit (Ghost) haunting the woods obstructed their progress. The Ghost announced through the lips of one 'possessed ', that they had incurred a great risk by attempting to pass through such a jungle at such a belated hour, and that if the child were not what he was (a divine avatar), it (the Ghost), would have made short work of the baby. The incident caused everyone to shiver with fright. They blamed themselves for their temerity in incurring such a risk. But there was a silver lining to the cloud. The demon was afraid of the child. It said that 'Vasudeva' was no ordinary mortal. Hence their darling was incapable of being hurt. This was indeed joyful news. The party hastened their steps and reached their village in safety, full of thankfulness to God for the narrow escape they had from a great danger.

From this incident, we can understand that Sri Madhvacharya is “Bhutamanyah – One who is respected by Bhuta (the Ghost or evil spirit)”.

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Holy Name 7: Sahajaa-kulithitha-Kulatharpithah

Meaning – One who was satisfied with the offering of Horsegram (Huruli) by his sister

Pastime – The unusual health and strength of child Vasudeva are illustrated by an incident that occurred when he was not more than a year old. One day, his mother had to leave him at home and go somewhere to attend to an urgent duty. She left Vasudeva in charge of his elder sister, with strict injunctions to look after him with the utmost attention and care. As soon as the fond mother turned her back on him, and was beyond earshot, he began to cry. The girl tried her best to soothe him, in vain. He set up such a big howl that all her efforts proved to no avail. Finding that there was no possibility of making him calm down, she took him to a quantity of boiled horse gram and allowed him to eat it. Vasudeva took to it with a greedy appetite and refused to desist until the whole quantity was exhausted. It was far larger in quantity than a bullock could digest. But he was not happy till he had consumed every grain of the heap, and stopped howling only after the hearty repast was fully over. Shortly after this extraordinary dinner, the mother returned home and learned what had happened. Her dismay could be better imagined than described. She rebuked the girl for her folly, accused herself of neglect, and ended by fretting and foaming beyond measure. But Vasudeva was quite cheerful, and there was nothing at all the matter with him. He kept playing about as if nothing had happened. One day passed after another, and yet no signs of the apprehended indigestion appeared at all.

From this incident, we can understand that Sri Madhvacharya is “Sahajaa-kulithitha-Kulatharpithah – One who was satisfied with the offering of Horsegram (Huruli) by his sister.”

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Holy Name 8: Gopucha-lambanah

Meaning – One who went to the forest by catching hold of a Cow’s (Bull’s) tail

Pastime – One day, the boy Vasudeva suddenly disappeared from home· Nobody had noticed him and none could trace him. The parents were naturally distracted and went about searching. The villagers joined in the search and looked for him in every direction. Their quest was, fruitless for hours. At last, they met the child coming along merrily, hanging from the tail of an intractable Bull. On his countenance, there was no fear and no fatigue. The truth was, he had set out with the bull in the morning, by holding to its tail, and had held on this all day long in the course of its wild peregrinations. When the searching party came upon this novel scene, a ferocious Bull with a puny boy suspended to the tall, their first thought was one of concern and alarm. But a closer view dispelled anxiety, as Vasudeva was beaming with smiles, and was enjoying the fun. They caught hold of him, hugged him to their bosoms, and brought him home recounting his exploit, on the way, to the villagers.

From this incident, we can understand that Sri Madhvacharya is “Gopucha-lambanah – One who went to the forest by catching hold of a Cow’s (Bull’s) tail.”

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Holy Name 9: Sriman

Meaning – One who is the possessor of a great treasure of Knowledge, which was possessed by great personalities

Pastime – In Gurukula, Vasudeva sported very well, but did not (appear to) study like others in his class, went home for food, and came back slowly to the class. The Brahmin from the family of Poogavana (Thotamthillaya) was unhappy at the behaviour of Vasudeva, the teacher of all the worlds.

Once during the class for studying Vedas, the teacher angrily told Vasudeva, who was thinking of something else – "Oh, you stupid one, why are you not studying along with your friends and are always disinterested (in studies)". Vasudeva replied that the repetition of the Vedic Charana (the fourth part of Rik) is not interesting to his mind. The teacher said – "you talk as if you are a learned man (already). Recite the text of the Mantra following this (taught earlier). Vasudeva's faultless recitation (as a reply to his teacher) of the Veda text had all the correct qualities of pronunciation leading to correct knowledge being imparted to others, not only created happiness in the mind of the teacher but also in the demigods watching the same.

After listening only once to an Upanishad which demonstrates the glory of Vishnu (Maha Narayana Upanishad), and Sri Maha Aithareya Upanishad, they were fully comprehended by Vasudeva. It is no wonder that hundreds of Vedic hymns not even heard once (by anybody) have been comprehended by him by his innate intellectual cognition.

At the end of his Gurkula studies, Vasudeva, with his special ability, gave the most appropriate Guru Dakshina in a secret place to his teacher, by explaining clearly the special meanings of the Aithereya Upanishad during a lesson on it, the understanding of which led to Moksha (liberation) through the development of devotion to the Lord.

From this incident, we can understand that Sri Madhvacharya is "Sriman – One who is the possessor of a great treasure of Knowledge, which was possessed by great personalities."

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Holy Name 10: Balalila-vilasavaan

Meaning – One who proclaimed the glories of Vani (Saraswati Devi) to the world with his babbling as a baby

Pastime – As Vasudeva (Sri Madhvacharya) started to grow, the baby started lisping his first words unclearly. This commencement of speech as the sport of goddess Sarasvati on his tongue and lips was anxiously and reverently awaited by the demigods and other people. But gradually the words and voice became clear and sweet. This was compared to Goddess Sarasvati entering the court of Lord Brahma (her husband), behind veils and curtains, shyly at first, being greeted by assembled gods and saints with reverence and slowly becoming fully visible to the court.

The baby started crawling on all fours and then slowly stood up holding other supports (like the mother's hands). Gradually after many days, and by practice, he started walking around in the house and familiar places. Mukhya Prana, who activates all actions of all the creatures of the world did all this to pretend that he was only a normal baby. Time wore on. Vasudeva grew, day by day, a veritable picture of glowing health and cheer. The ailments that so often render babyhood miserable, were quite unknown in his case. The extraordinary good looks of the little boy gave the early promise of the charming man that was going to be. Learned men saw in the child, glimpses of all the thirty-two attributes that the sacred books speak of as making up the perfection of the human form. There was on the curly forehead, a charm that was destined, in the fullness of years, to grow into a personal magnetism that was simply irresistible. Every day gave proof of an intellectual precocity that was quite marvellous. People clapped their hands and examined in surprise that they had seen children enough, but none like this precocious darling. And the people used to get mesmerized by the babbling of baby Vasudeva.

From this incident, we can understand that Sri Madhvacharya is "Balalila-vilasavaan – One who proclaimed the glories of Vani (Saraswati Devi) to the world with his babbling as a baby."

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Holy Name 11: Vrkshakraye

Meaning – One who received the Ox (Bull) as a gift by giving the Tamarind Seeds

Pastime – In Pajaka, Boy Vasudeva was moving about freely on hands and knees. In due course, he picked up walking. It was then hard to control him in his activities and wanderings. An open country lay before him with, the hill and the temple on the top, and the forest everywhere. Vasudeva had unbounded energy and vigour, which he availed himself of, for restless activity. During this time, Vasudeva startled the village with a miracle as if intended to remind the people who he was.

It has already been mentioned that Madhyageha Bhatta suffered occasional embarrassments from want of money. On one of these occasions, a persistent creditor came to his house and sat 'Dharna' at his door. It was a common practice in India for creditors to sit at the door of the debtor, and refuse to move until the debt was repaid. The creditor would take no food or drink, nor would he allow the debtor to do so or go about his business. With the Sowcar (Richman of the Village) thus fasting at the door, it was out of the question for the debtor to take his food and be merry. No Sanatana Dharma follower is capable of such a flagrant violation of hospitality. Hence, compelled by the creditor and compelled by the laws of hospitality ingrained: in his nature, the debtor would promptly repay, by resorting to some desperate resource.

Madhyageha happened to be entangled in a difficulty of this kind and the Sowcar was very adamant. It was the hour for his ablutions and dinner, but the 'Dharna' pressed on him and he could not escape from his creditor. He could think of no resources immediately available to get him out of the scrape. When he was thus in a fix and racking his brain for a solution to the difficulty, Vasudeva came bounding up to him in blissful ignorance and innocence and asked him (Madhyageha) to go in for dinner as it was late already. Madhyageha evaded the child by some pretext or other, but the intelligent Vasudeva was not to be brushed aside so lightly. He

pressed his father again and again until at last, the latter had to address the child, saying, "Dear I owe money to this creditor as the price of a bullock (Ox) bought of him, and he insists on Immediate payment; you better go and have your meals. I shall take my food later on after he is satisfied."

Vasudeva left his father, realizing the situation, and promptly made up his mind how to act. He went around the house and beckoned to the Sowcar to go with him. The Sowcar did so. Whoever set eyes on Vasudeva's face was powerless to resist his magnetism They went to a shaded place beyond the tank now known as Vasudeva Theertha, and stood under a big tree. Vasudeva picked up in the hollow of both hands joined together, several tamarind seeds and poured them into the Sowcar's hands. At first, the Sowcar probably took it as fun and was not disinclined to have a little sport with the radiant boy. To his unutterable surprise, he observed that the seeds had turned out to become amounting to a full discharge of the dues He received the payment in the form of gold coins, which delighted him beyond measure. Vasudeva quickly left the scene and ran home unseen by his father. The Sowcar returned to Madhyageha and told him that he was free because the boy had repaid the debt in full. The news of this event created a profound impression at the time. The exact spot where it occurred, is, even now, pointed out to pilgrims with reverence.

From this incident, we can understand that Sri Madhvacharya is “Vrkshakraye – One who received the Ox as a gift by giving the Tamarind Seeds.”

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Holy Name 12: Jeerna-cheelah

Meaning – One who tore his clothes and made them as loincloth (Kaupina)

Pastime – After his Gurukula studies, Vasudeva surrendered to Sannyasi Achyuthaprajna and started to stay in the Matha, even though Vasudeva’s father and mother were against it. Vasudeva's father, Madhyageha Bhatta was still badly distressed thinking of their son becoming an ascetic. After a little while, he crossed the river Nethravathi and went again to another (Kuthyadi) matha (in the village Karyuru), where Vasudeva was staying along with Achyuthaprajna. Even though Bhatta would normally venerate elders and avoid offending them, he became very angry and took an oath in front of his son that he would take a serious step (like fast unto death), if Vasudeva wore the loincloth, a symbol for an acetic. Vasudeva promptly tore his upper garment and wore it as a Kaupeena (loincloth). He asked his father to implement his threat. He explained to his father that it was not correct on his part to come in the way of a good act like renunciation which is pleasing to the Supreme Lord. Vasudeva’s dealing with his father’s emotions was a fine blend of sympathy with firmness on the subject of what he considered his prime duty. Thus, he tried to convince his parents and get their approval on the basic ground that he was doing the right thing.

Madhyageha then tried to convince Vasudeva citing Manu who stipulated that a son has no better and more sacred duty than taking care of his parents in their old age. Vasudeva was the only surviving son, his two elder brothers having died, Thus, they will be left unprotected, if he becomes an ascetic. Vasudeva said in reply: "The scriptures specify that whenever a man gets the inner urge for Renunciation, he should take the oath of being an ascetic immediately. Yet, though I have completely renounced the world, I will not take Sannyasa

before an alternate protector is arranged for you". The father said that as he had learned many scriptures, he could accept the pain of losing his son. But how could his mother accept it? Hearing this, Vasudeva made obeisance to his father seeking his permission. Then, the scholarly Madhyageha Bhatta, being unable to counter the son's logic, said "I give my consent conditional to your getting the consent of your mother". He returned home bearing his anguish with difficulty and narrated the events to his wife. In due course, the couple was blessed with another son, a younger brother to Vasudeva like Lakshmana to Rama, Arjuna to Bhimasena, and Gada to Krishna. Just like all of them, the brother was a dear servant and devoted to Vasudeva.

From this incident, we can understand that Sri Madhvacharya is “Jeerna-cheelah – One who tore his clothes and made them as loincloth (Kaupina).”

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Holy Name 13: Pranoho-dhee

Meaning – One who is the remover of the danger of Ignorance

Pastime – Vasudeva, who is an incarnation of Lord Vayu, passed his childhood days by performing several miracles and completing his Gurukula studies. At the end of his stay in Gurukula, the demigods appeared in front of him and prayed, “Our Lord! Destroy the wicked completely (destroying the ignorance of the wicked), give happiness to the saintly people, describe fully the concealed (by Advaita) qualities of Lord Vishnu, which is mentioned in the Vedic literatures immediately.” Vasudeva ascends to their request. So, he took formal permission from his Guru (Teacher) and prepared to take up the next phase of his work, to give joy to the demigods.

After returning from Gurukula, Vasudeva had his heart fully melted with the great nectar of kindness towards the people of the world. His mind was constantly occupied with contemplating the transcendental qualities of Lord Hari, and he wanted to destroy (destroy the ignorance) evil thieves who had stolen the correct tenets of Vedanta (by misrepresentation).

Vasudeva thought himself, “People turn towards the Supreme Lord and contemplation of His grace and virtues, only when they lose interest in materialistic pleasures. People emulate Gurus and elders whom they esteem. Therefore, I will adopt the state of Paramahamsa/Sannyasa (Renunciation) as it will reveal my intrinsic disinterest in materialistic pleasures. Use of force (Danda) and punishment against the haters of my master, Vishnu will be the only option available to me, as I have the necessary capacity. But, as goddess Durga, the sister of Krishna is shortly incarnating for the destruction of the wicked, I will not take up this work.” Thinking thus, Vasudeva decided to renounce all worldly objects such as the house, relatives, etc. He started to prostrate again and again before all such objects towards the immanent Hari to seek permission to become an ascetic. When his parents and relatives asked him the reasons for his repeated prostration, Vasudeva explained that he was prostrating to his belongings (implying his master, Narayana, who is present in all of these objects). He, who is the Guru to the whole world, set out to find himself a Guru for himself to establish a role model to the world for seeking knowledge and initiation to Sannyasa. So in that, he wished to remove the ignorance of the entire world with his literatures, especially the ignorance created by the Mayavadis.

From this incident, we can understand that “Pranoho-dhee – One who is the remover of the danger of Ignorance.”

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Holy Name 14: Lokasundarah

Meaning – One who is the most beautiful personality in the three world

Pastime – On the order of Sri Vyasa-deva, Sri Madhvacharya starts from Badarikashrama towards Vyasa-ashrama. The all-knowing Madhvacharya crossed the Himalayas to the other (northern) side and saw the excellent and famous Ashrama (North Badarikashrama) which is specially beautified with a cluster of Badari (jujube) trees and is radiant with Lakshmi (treasures). There were birds like the parrot and Cuckoo that produced sweet sounds that were like nectar and had beautiful wings. There were also excellent white swans that were engrossed in the lotus flowers. Vyasa’s Badarikashrama was full of ascetics and flowers, just as Vaikunta, the abode of Lord Narayana is full of gods and goddesses. Both (Badarikashrama and Vaikunta) would fulfil any desires of the devotees and be beyond the reach of those who did not have knowledge and devotion. There was no jealousy or hatred in its inmates. He saw the residence of Lord Achyuta (Veda Vyasa).

The Rishis (Sages) who resided there, well learned in assessing the auspicious qualities of a person, saw Madhvacharya, who had all the 32 (thirty-two) well-known auspicious features of the body entering the ashrama and thought with curiosity about him. The 32 auspicious attributes of a human form are: 5 parts should be long, 5 others short, 7 parts red, 6 parts full, 3 broad, 3 small, and 3 majestic. These are recognized as indicating the greatness of the person. Only Rjus like Mukhya Prana have all these features. Lesser demigods have a lesser number, with the number gradually reducing in the case of Rishis and other great personalities.

Madhvacharya is tall like a matchless golden palm tree. His face is like the moon with no blemish and his eyes are like the Lotus flowers. He moves like the king of elephants (with majesty and with no effort). He has long arms. Who is this person, who is new here? He has such great attributes, in abundance like the ocean, for which no example could be found in the world. If he is compared to the moon, the moon is extremely cool. If compared to the Sun, it is brilliant but biting (hurtful to the eye and skin). But, Madhva has the brilliance of the Sun without its heat and, the pleasant and cool nature of the moon without its coldness at the same time. He does not show any signs of exertion or fear though he has come here, to a new and strange place after a long and arduous journey. He is wearing the apparel of an ascetic, which is the greatest state. Though he is in human form, we are perplexed very much. Could he be Chathurmukha Brahma himself with all auspicious qualities who is coming to see the Lord of the Vedas (Veda Vyasa) in the garb of a human ascetic? Is it Pavana (Mukhya Prana)? Otherwise, then these two he could not have all the thirty-two auspicious features.

Even as the curious Rishis were thinking about his features in this manner, Madhva moved fast and saw at a distance one excellent tree resembling the Kalpa Vriksha (celestial wish tree) of heaven. The tree had soft (smooth) bark, was very high, and had many branches widely spread which were full of jewel-like flowers. It appeared as if the Great Shesha himself was staying near Vyasa for His service with soft skin, a very tall body, and his many eminent hoods

spread out bearing jewels in their tips. The tree was like the embodied Vedas as it gave exquisite fruits tasting like nectar. It was unattainable by those who had no devotion to Vishnu. It had large branches spread widely which bear fruits like Mahabharatha. Then, Madhva with limitless knowledge (or His mind constantly fixed on Anantha, the Infinite Lord) saw the large, clean and delightful platform (underneath the tree) on which great sages were sitting like demigods in heaven. Though they are well known by the number seven, they were countless and very large. They wore Jata, hair tied in a bun on the head, wore no sacred thread (Yajnopavitha), had great qualities like devotion and Knowledge, etc., and had given up all evil aspects like anger, ego, etc. They had given up all worldly enjoyment and were only taking in air as their food. In this way, Sri Madhvacharya arrived near Vyasadeva and offered his respects.

From this incident, we can understand from the words of the Rishis (Sages) of Vyasa-ashrama that, Sri Madhvacharya is “Lokasundarah – One who is the most beautiful personality in the three world.”

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Holy Name 15: Ramaa-laalyah

Meaning – One who is nurtured by Goddess Durga

Pastime – Pajaka Kshetra was a holy place. The vicinity of the hill known as Vimanagiri lent this village great importance. On this hill, is situated the ancient temple dedicated to Goddess Durga. This temple is traced to Parasurama himself. Pooja is conducted on a grand scale in this pagoda. Festivals are celebrated in a costly style. Pajaka Kshetra situated at the foot of the hill would naturally have been the resort of a floating population drawn from every quarter, to witness the Car festival and other celebrations of the ancient Devasom.

Besides the Durga temple, the four Theerthas of Parasurama, known as Parasu Theertha, Dhanus Theertha, Gada Theertha, and Bana Theertha, are in the vicinity of this village, within the radius of a mile or two. These are ponds of sanctity largely resorted to by pilgrims. Thus, the Vimanagiri which stands against the sky as a treeless rock, looking, as its name imports, like a huge inverted canopy whose concave vault is hidden from view, was, by itself, a picturesque attraction. The Durga temple perched on the top was another. To crown all, there was the holy Theerthas round the hill. These features of attraction were sufficient to conjure up a Brahmin settlement in the neighbourhood.

Being in Pajaka Kshetra, Vasudeva was developing a particular partiality to temples and solitudes. While he largely indulged in childish sports and pranks appropriate to his age, those who watched him closely, observed that he took long rambles among the Vimanagiri rocks, and rejoiced to be left alone in the temple of Durga. He evinced a decided leaning towards devotional worship even at this tender age. He was fond of withdrawing himself from home and children's company and repaired to places of sanctity and worship. He selected the slopes of the hill, even as resorts for play and games. He had no objection to being left alone as if Goddess Durga herself was sufficient company to be engaged within the play. Vasudeva's parents were not shrewd enough to observe this particular tendency. They let him have pretty much his way as to his likes and dislikes and allowed no solitude to tamper with or disturb the full measure of the happiness they enjoyed.

From this incident, we can understand that Sri Madhvacharya is “Ramaa-laalyah – One who is nurtured by Goddess Durga.”

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Holy Name 16: Sarvajnah

Meaning – One who is omniscient

Pastime – On the order of Lord Narayana, Sri Madhvacharya returned to Badrinath. In Badarinath, after prostrating to the deity of Lord Badri Narayana, and with complete respect for the words of his Lord Narayana, who is in his heart, Poornaprajna (Sri Madhvacharya) started his return trip quickly from there. He crossed many lands along with his entourage and reached the banks of the river Godavari. Many scholars had come there to secure rewards by demonstrating their scholarship, they knew all the eighteen sections of the Vedas and put forward many shrutis for comment by Sri Madhvacharya in the examination. Sri Madhvacharya answered and explained all of them. He refuted six systems of philosophy Charvaka, Baudha, Naiyyayika, Vaiseshika, Prabhakara, and Bhatta. They examined Sri Madhvacharya separately in their section of Vedas and their own Siddhantha (School of Philosophy) and lost as his knowledge was greater than theirs. Then combinedly they praised him, “Oh, Great scholar, you are all-knowing (omniscient). There is none equal to you.”

From this incident, we can understand that, Sri Madhvacharya is “Sarvajnah – One who is omniscient,” after being defeated by Madhvacharya, all the scholars praised him by calling “Sarvajnacharya – A master who is all-knowing”.

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Holy Name 17: Thatha-vismayakarakah

Meaning – One who brought surprise to his father (by his activities)

Pastime – As Vasudeva was growing, he showed by his remarkable intelligence, that he was qualified to begin literary studies, earlier than other children of average capacity. Madhyageha perceived the force of his claim and fixed an early day for initiating Vasudeva into the mysteries of the alphabet. When the day arrived, Madhyageha's house was the scene of considerable bustle, owing to the festivity marking the occasion. Presumably, the inevitable gathering of kith and kin flocked to his house to see the urchin introduced into the world of the literate.

In a well-to-do society, Aksharabhyasam, i.e., Commencement of education, is a gala occasion, in which presents are made to the hoy, and social amenities are exchanged. When the assembly had gathered in Madhyageha's house according to etiquette, mantras were recited and ceremonies were performed, after which, Vasudeva's dad in becoming attire after a bath, received his first lesson in the Om, Na, Ma, of the Sanskrit alphabet. The commencement once made, every day showed strides of progress. A capacity to learn anything new without effort was soon manifest. Vasudeva allowed himself to be taught only once and no more. He tolerated no repetition or revision, for, that was superfluous. Whenever his father tried to go over the trodden ground. He protested and reproduced; the lesson in question from his memory to convince Madhyageha, that he needed to spare himself the

trouble. These incidents caused great surprises to his Madhyageha, to avert the influence of evil eyes, he selected some lonely place for tuition and taught his son in secret.

From this incident, we can understand that Sri Madhvacharya is “Thatha-vismayakarakah – One who brought surprise to his father (by his activities).”

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Holy Name 18: Siva-jyeethaa

Meaning – One who won over the scholar named Siva

Pastime – As Vasudeva was growing, his studies were in progress under his father, Madhyageha. Even at a young age, the extent to which Vasudeva mastered and assimilated his father's lessons is tested by an incident at Neyampalli. It happened that Vasudeva and his mother paid a visit to a relative’s house in Neyampalli village on the occasion of a marriage. Madhyageha had stayed behind in Pajaka Kshetra.

At Neyampalli, a learned man whose name was Siva, and family-designation Madikullaya, (Dhoutapatodbhava) used to read and interpret Puranic passages to a large audience. In Neyampalli, Vasudeva attended the Puranic exposition of Scholar Siva, probably along with his mother. When a difficult passage was being elucidated, Siva committed a mistake. Vasudeva, who was in an audience, promptly threw in a word to correct him, to the astonishment of the assembly. He had spotted the error and made the correction before an elderly person had noticed the mistake. The boy's words were sensible, his explanation was lucid and illuminating, and his bearing dignified and noble. Every eye was turned towards him, and most eyes were suffused with tears of tenderness. When the party broke up and he left the place, he was observed by all observers. This was an incident resembling a miniature edition of those dialectical triumphs that were soon to become the distinguishing feature of his great future. When Vasudeva returned to his father, he recounted to him his little triumph, and asked him in guileless innocence, whether Siva had not gone wrong. Madhyageha listened with attention and allowed that Siva had committed a blunder.

From this incident, we can understand that Sri Madhvacharya is “Siva-jyeethaa – One who won over the scholar named Siva.”

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Holy Name 19: Durga-maartha-vakktha

Meaning – One who gave the meaning for the word ‘Likucha’, which was very hard to understand

Pastime – In Pajaka Kshetra, once Madhyageha explained a Purana to a large gathering. Vasudeva sat listening along with the audience with attention, carefully following the thread of the discourse. In the course of the exposition, it happened that Madhyageha passed over the word "Likucha" that occurred in the context and failed to explain its meaning. Vasudeva quietly and respectfully drew his father's attention to the omission and gave out the appropriate exposition himself. The behaviour of Vasudeva was striking in this instance. There was no trace or tinge of egotism or boast, either in his tone or his demeanour. His manner was so

charmingly respectful, that his interruption was greatly appreciated and applauded, instead of being resented. The people in the assembly were surprised and delighted to see that the tiny Vasudeva had picked up so much of Sanskrit as to subject the discourses of eminent scholars to critical scrutiny.

From this incident, we can understand that Sri Madhvacharya is “Durga-maartha-vakktha – One who gave the meaning for the word ‘Likucha’, which was very hard to understand.”

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Holy Name 20: Bhujagadharpahaa

Meaning – One who destroyed the ego of a demon named Manimanta, who came in the disguise of Snake

Pastime – A demon named, Manimanta, who had a strong hatred for Lord Narayana and his devotees. He was slain once by Bhima in the Mahabharata times, and by Sri Krishna at a different time. Born again, Manimanta was biding his time to take revenge. Once during his adolescence, Vasudeva was on his way to see Mother Durga at the top of the hill. Sensing an opportunity, Manimanta took the form of a venomous serpent and bit Vasudeva. The bite did not affect whatsoever on Vasudeva, who simply pressed his big toe down on the serpent's head, killing the demon. At the place where Manimanta was slain, the impression of Vasudeva's toe can still be seen. The dimensions of the impression stand as a testament that Vasudeva was an incarnation of Bhima (Vayu), a great devotee of Lord Narayana.

From this incident, we can understand that Sri Madhvacharya is “Bhujagadharpahaa – One who destroyed the ego of a demon named Manimanta, who came in the disguise of Snake.”

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Holy Name 21: Svasakasya sherah-shulanashanah

Meaning – One who cured the headache disease of his friend

Pastime – After the sacred thread ceremony, Vasudeva took up the studies of Vedic literatures along with other students at Gurukula. During this time he used to spend his time, studying Vedas and also enjoying his time with his friends in Gurukula.

Vasudeva had a friend, who used to have intense, congenital and unbearable pain in the head. At several times, Vasudeva observed the suffering of his friend. Once Vasudeva and his friend are in the forest, during then his friend again suffers from intense and unbearable pain in the head, during then Vasudeva decides to save his friend from suffering, as it is a lonely forest, so to cure his friend, he blows air from his mouth into his ear. Due to this, the friend, who suffered till then completely got rid of the pain and suffering. When the news reached the teacher, Guru, it brought a positive and great impression on Vasudeva.

From this incident, we can understand that Sri Madhvacharya is “Svasakasya sherah-shulanashanah – One who cured the headache disease of his friend.”

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Holy Name 22: Bhavarogahaa

Meaning – One who cures the disease of material entanglement (Samsara)

Pastime – At Vyasa-ashrama in the Himalayas, Sri Madhvacharya learned the meaning of Vedic literatures from the transcendental mouth of Srila Vyasa-deva. After learning the scriptures from Veda Vyasa. Then with the help of Veda Vyasa, both of them – Madhvacharya and Veda Vyasa went to another ashrama, which is called Nara-Narayana Ashrama where another lustrous form of Hari, called Narayana resided along with his companion Nara, to offer prostrations to Him. Poornaprajna in the Ashrama, Narayana, the primaeval person who was wearing a dress made of fibre and a girdle of munja grass on His waist. He had a cluster of radiant matted locks of hair on His head. He was effulgent like a fire burning without smoke. Narayana has His innate bliss, which is eternal, needing no external entity for its operation, without any blemish or sorrow and is of the nature of His essence itself. But He lived in the forest performing penance as if he had to conquer the senses which are very difficult to conquer. Poornaprajna with the great mind saw Lord Narayana, the son of Yama Dharma with his two eyes widened with pleasure and with effulgence superior to blooming lotuses. This Supreme Lord Narayana could never be seen by one who had not performed auspicious deeds. He thought (of Him) with great wonder in his mind.

Meditating on the divine person of Narayana, Madhvacharya offered his full prostrations to Hari (Narayana). He was greeted with love and sat near the two forms of the Supreme Lord, Lord Narayana and Lord Veda Vyasa, who had greeted each other and had sat down near one another. Narayana, the Lord of the world made different kinds of conversations with the Vedavyasa and Madhvacharya. He looked at the beautiful face of Vedavyasa to show that he was securing His acceptance and told Madhvacharya, who was in a bent head due to devotion and with the capacity to compose literatures leading to Mukthi (liberation) or eternal bliss, the following words in secret.

Lord Narayana said, “Listen, Oh Ananda Tirtha, the work which I am telling you to undertake is the work of demigods, very dear to Veda Vyasa, and impossible for others to do. The completion of this work will be the main achievement of your new and third incarnation. At present, the natural and correct meaning of Vedas and Smritis is being destroyed and the true purport of these, which is very dear to the good people as indicated by the Brahma Sutras is misrepresented and obscured by the commentaries made according to their wish. Therefore, the correct tenets have been almost lost from the world. Oh learned Poornaprajna, you should quickly write the Brahma Sutra Bhasya (Commentary for Brahma Sutra), to reject the bad commentaries and to give the correct Jnana (Knowledge) which will give liberation (Moksha) to our devotees. Go quickly. Arrange properly the Shrutis and Smritis as composed or organized by Veda Vyasa correctly.”

Poornaprajna (Sri Ananda Tirtha or Sri Madhvacharya) is a great speaker and listens with care to the brief words of Narayana, which has unlimited meanings. Being unable to suffer the parting from Veda Vyasa and Narayana, who are the Lords of the entire world consisting of living and inert matter. He said, “Oh Lord Narayana, with the six opulences, please permit me to bathe in the sea of Nectar in the form of eternal service to you both here. I cannot attain such happiness, which is the greatest blessing in this world, elsewhere in any of the three worlds. At present, the world is spoiled by the time of Kali. There are hardly any good people

with the proper qualities of knowledge, renunciation, and devotion, who are fit for such teaching in this world. Giving the sacred knowledge of the Supreme Being to such people will be reprehensible, like giving the sacred offering of a sacrifice to a dog." Hearing these words of Madhva, the all-pervading Lord Narayana of the world replied thus to Madhva, "Oh Pleasant faced one (Madhva), There are persons in the world with the requisite qualities of Knowledge, devotion, etc. You must cleanse them with your pure streams of words of the defects, that prevent them from being their natural selves, these persons who are naturally pure but do not exhibit superficially the qualities needed for liberation (Mukti), just like washing off with pure water, dirt which prevents the natural lustre of jewels from a broken necklace from being seen. Let your fame grow with my supreme order and give great misery to the evil persons, just as the brilliance of the Sun makes owls very unhappy. Let the good people be awakened by your teachings, like Lotus flowers blooming in the same brilliant Sun."

These auspicious words of Lord Narayana, spoken to give happiness to the world were like the waters of the pure and auspicious Saraswati river, emerging from a cave in a mountain. These entered the ocean of knowledge of Madhva, in which already the tides created by the words of Veda Vyasa. Having understood the desires of Narayana and Veda Vyasa in this manner, the firm-minded Madhva said – "It shall be so". He accepted the order which cannot be carried out by anyone else, as a blessing placed on his head. The combination of Narayana, Veda Vyasa, and Madhva was like the three Vedas, Rik, Yajus, and Sama, which give the correct doctrines for liberation. They shone with their effulgence and bliss in Badarikashrama.

In Narayana Ashrama, after getting the cordial permission of Narayana, the son of Yama Dharma, who is beginningless, to go and propagate Vaishnavism for the people in general, Ananda Tirtha, the foremost of all learned scholars, offered his salutations and started along with Veda Vyasa leading the way. He went to the other Ashrama (where Veda Vyasa resides) and knowing the mind of Veda Vyasa, he heard from Him all that needed to be listened to. He left towards the south to the Badarinath Kshethra. Madhva with great intellect, who was like the ornament worn on the head of all the greatest scholars, offered his prostrations to Veda Vyasa, the Lord of all the good people of the world, who was eminently suitable for worship and who had a smile on His beautiful and gentle face. Madhva took His leave and left with His approval to propagate the transcendental knowledge, as ordered by Lord Narayana, by writing several literatures. By this merciful act, Sri Madhvacharya enabled the pious people to get rid of material entanglement (Samsara) and attain the lotus feet of the Supreme Lord. That's why, Sri Madhvacharya is known as "Bhavarogahaa – One who cures the disease of material entanglement (Samsara)," he cured the disease of material entanglement with his transcendental knowledge.

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Holy Name 23: Sopadhyaaya-jnanadhataa

Meaning – One who bestowed the transcendental knowledge to his teacher, Sri Achyutapreksha

Pastime – Achyutapreksha (Achyuthaprajna), who was an ascetic in Udupi, the name was truly appropriate, as he was always contemplating Achyuta, the Supreme Being. Achyuthaprajna was an ascetic in his previous birth seeking alms only from good people, like the bee collecting juices from many sources. He stayed with the Pandavas for several years

and had partaken in the pure blessed food prepared and served by Draupadi. This had purified his mind. Achyuthaprajna had studied and later taught Advaita. But, after he was taught the proper tenets by Madhva, he repented for his having studied and propagated the evil shastra, and hence, he was freed of all sins.

Once, when his Guru sensed his imminent death, he called his obedient disciple Achyuthaprajna who was well-read in the Vedas/Upanishads and who was keen to understand the correct tenets and taught him, “Oh, Suvratha (one who has always correctly observed the prescribed rituals), Mayavada propounds that when the knowledge that “I am myself Para Brahman” is fully cognized and assimilated, there will be nothing else existing other than the self. This tenet is not justifiable with the application of the yukthis such as Upakrama. Therefore, do not ever accept it. Oh, Saumya, this tenet of Athmaikya prescribed for contemplation by Mayavada has not been realized by me or my Guru or any of his predecessors ever. So I advise you to worship Mukunda (Narayana, who alone can give liberation) to get the correct Tattvajnana (transcendental knowledge).” After giving this good advice, the Guru passed away. Achyuthaprajna pondered repeatedly over this advice. He decided to stay in Udupi and worship Lord Ananthasana, the consort of Goddess Lakshmi.

When Achyuthaprajna was thus worshipping him with great devotion and constant desire to know the correct tenets of the shastras, Lord Ananthasana who is kind to his devotees, manifested himself in a man and conveyed His advice: “Oh Achyuthaprajna! Know me through a great disciple who will come to you in future, who will explain the transcendental knowledge to you with correct tenets.” Keeping the instructions of Lord Ananthasana, Achyuthaprajna continued his worship of the Lord, with his mind constantly engaged in Him, keenly looking forward to the realization of the predicted divine blessing.

One fine day, Vasudeva, who is the Guru of all people and who had taken human form for special reasons, approached him in Udupi. The doting parents of Vasudeva, in great agony of being separated from him, came to Udupi to visit their dear son, who had become a disciple of the great saint, Achyuthaprajna, firm in his desire to become an ascetic. They pleaded with him: It is not proper that being the only son, he should take the vows of an ascetic, forsaking his surviving parents in their old age, when they had no one else to look after them. They did prostration of Vasudeva after going around him in a clockwise direction (circumlation to him).

Vasudeva replied, “It is a wonder that, though it is not proper for elders to prostrate before a youngster, both of you have done so. Thus, Lord Hari has made you permit me to become an ascetic.” Unable to answer Vasudeva, they pleaded again with him to abandon thoughts of becoming an ascetic. They prostrated to Achyuthaprajna and returned to their village with a heavy heart with the memory of their son's beautiful face constantly in their minds. The agony of separation made every moment seem like an aeon to them.

Then onwards, Vasudeva started to stay with Achyuthaprajna and waited till his parents begot a son, after this at an opportune moment, Vasudeva took the Sannyasa initiation from Achyuthaprajna. Achyuthaprajna understood that the disciple, predicted by Lord Anantasana is none other than Vasudeva. Vasudeva went on to become Ananda-Tirtha (Sri Madhvacharya) and wrote several commentaries by defeating Advaita and also giving proper meaning to the Vedic literatures. So much so that, Achyuthaprajna instead of teaching his disciple Vasudeva started to learn the works of his disciple, Ananda-Tirtha, and by regularly

reading it, he had obtained transcendental knowledge as predicted and graced by Lord Anantasana.

From this incident, we can understand that Sri Madhvacharya is “Sopadhyaaya-jnanadhataa – One who bestowed the transcendental knowledge to his teacher, Sri Achyutapreksha.”

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Holy Name 24: Vyasashisyah

Meaning – One who became the disciple of Srila Vyasadeva

Pastime – On his first visit to Badarikashrama, Sri Madhvacharya surrendered at the lotus feet of Srila Vyasadeva and became his disciple. In that way, Sri Madhvacharya became connected to the Disciplic succession, which is known as Brahma Sampradaya, starting from Lord Brahma to Vyasadeva. Then onwards, Brahma Sampradaya was known as Brahma-Madhva Sampradaya. No Sampradaya is valid until it has its commentary (Bhashya) on Brahma-sutra or Vedanta-sutra. Even though, Vyasadeva's composition of Srimad Bhagavatam is the natural commentary for Vedanta-sutra, still, on the order of his guru, Srila Vyasadeva, Sri Madhvacharya took up the task of writing a commentary on Vedanta-sutra or Brahma-sutra.

From Badarikashrama, Sri Madhvacharya came back to Udupi. , Sri Madhvacharya with infinite knowledge composed the wonderful Bhashya on Brahma Sutra, which rejected (with proper basis) all the 21 previous Bhashyas (Commentaries) existing on them, and which could not be condemned as being incorrect by anyone, in the past, present or future.

Bhavaprakashika literature lists out the previous Bhashyas (Commentaries) on Brahma Sutra: Bharathivijaya, Samvidananda, Brahmaghosha, Shathananda, Udvartha, Vijaya, Rudrabhatta, Vamana, Yadavaprakasha, Ramanuja, Bharthruprapancha, Dravida, Brahmadatta, Bhaskara, Pishacha, Vritthikara, Vijayabhatta, Vishnukrantha, Vadeendra, Madhavadasa, Sankara. Unfortunately, we have only the names of most of these, except Sankara, Bhaskara, and Ramanuja, though Yadavaprakasha seems to have been referred to by Ramanuja.

Sri Madhvacharya explained very well the nature of the Supreme Being even to people of limited intellect, while even scholars could not completely understand the (depth of) meanings in his words. He had used simple words, but the complete essence of his words was very difficult to grasp. Sathyatirtha his favorite disciple wrote down the Bhashya (commentary) when it was composed. In this way, Sri Madhvacharya completed his commentary on the Brahma sutra.

After a short stay in Udupi, Sri Madhvacharya, who has great knowledge crossed many rivers like Krishna, Godavari, etc., which support living beings with their water, mountains such as Vindhya, etc. and reached Badarikashrama, which is very dear to Vyasadeva, in the same manner as he took Sannyasa. On this occasion, Sri Madhvacharya presented his Brahma Sutra Bhashya (Commentary) to Vyasavyasa, as his offering to his Guru. This was accepted with great pleasure and Sri Madhvacharya was rewarded with a unique gift which is obtained only by the highest class of living entities in the creation.

Sri Vyasadeva being fully pleased with the compliance of His desire by Madhvacharya especially gave him the unique Sahabhoga, the appropriate status of Lord Brahma, which Lord Rama had given earlier to Hanuman, the earlier incarnation of Madhvacharya, which is not given to anyone else, as He had nothing more appropriate to give him.

Madhvacharya, who is like the ocean of great deeds and is all-knowing prostrated to his Guru, Veda Vyasa, and received humbly His appropriate orders, which are beneficial to the world. He returned to Udupi along with his disciples and was greeted with great happiness by his devotees. He offered his prostrations to Lord Ananthasana and proceeded quickly to Parashurama kshetra (Taulava desha) as a great ornament of the place. He established that Lord Narayana is full of countless auspicious attributes like bliss and knowledge. He rejected the arguments of evil disputants in Vada Kathas causing them great misery.

From this incident, we can understand that Sri Madhvacharya is "Vyasashisyah – One who became the disciple of Srila Vyasadeva," and accepts each and every order of Vyasadeva, and executes them faithfully.

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Holy Name 25: Yatisvarah

Meaning – One who becomes the master (leader) of ascetics

Pastime – While Sri Ananda Tirtha was in Udupi at Sri Achyuthaprajna's Matha. Once, an ascetic friend of Sri Achyuthaprajna came there accompanied by a large number of disciples. These were well trained in Tharka Shastra (logic) and being unduly proud of their knowledge wanted to defeat Sri Ananda Tirtha. In the Matha, they started their debate and put forward immediately a syllogism, for establishing difference (Bheda), claiming that it is easily established by it, which was a terror for the opponent, Sri Ananda Tirtha with great wisdom and ability to uphold his position destroyed the syllogism clearly in the same manner as Garuda destroys serpents. Bhavaprakashika literature gives the actual syllogism used and how Sri Ananda Tirtha showed that it was erroneous.

They put forward syllogism that the world (which is the subject for discussion) is unreal as it is like the Shell-silver, which is also seen and about which, it is beyond dispute about its unreality. Sri Ananda Tirtha then put forward another syllogism that the world which is seen is real, as it is like a Ghata (Pot) which is also seen and which is real, being capable of being used for our activities. The visiting disciples who were surprised at Sri Ananda Tirtha's extraordinary intellect pointed out that the syllogism given by Sri Ananda Tirtha suffers from the defect of Athivyapthi (over pervasion) of the Hethu (reason considered on which the conclusion is based – in this case, Drishyathva – being cognized – is present both in real objects like the pot and unreal objects like the Shell-silver). But, Sri Ananda Tirtha answered them by saying that imputing this defect is not correct. As, for cognition, one needs a working relationship between the eye and the object. In the case of the Shell-silver, as it does not exist at all, there cannot be any such relationship. Therefore, there can be no Drishyathva Hethu. Thus he won over them completely in the debate. The actual translation of the shloka mentions only the defect of Athivyapthi imputed by the opponents, while Sri Ananda Tirtha mentioned that Shukthi Rupya (Shell silver) did not have Drishyathva. He became well-known as Anumana Tirtha as

he established in that assembly of scholars that the Syllogism – Anumana Pramana (by itself, without the help of other valid Pramanas) cannot be valid, as such syllogisms were stated by him both for correct and incorrect conclusions. Thus he defeated all the scholars. He was thus well known in assemblies of scholars by the name of Anumana Tirtha.

In this way, Sri Madhvacharya not only became master of the ascetics, who were his equals. He became master of the ascetics, who were his guru and his friends. That's why, Sri Madhvacharya is known as "Yatisvarah – One who becomes the master (leader) of ascetics."

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Holy Name 26: Achyutapreksavaradah

Meaning – One who bestowed the boon of liberation to Sri Achyutapreksha (his teacher)

Pastime – Sri Achyutapreksha was an Advaita Sannyasi, even though he was in the lineage of Mayavada, still on the instruction of his Guru, he was determined that Advaita propagation is false. Yet, there is no other prominent philosophy, which reached him. So, by praying to Lord Narayana, he was waiting for the opportune moment to get the divine knowledge. Over time, Vasudeva, later Sri Madhvacharya, became his disciple and by having noble disciples like Sri Madhvacharya, Sri Achyutapreksha obtained the transcendental knowledge by which he got the liberation from material entanglement.

When Acharyas commented on Sri Achyutapreksha's fortune, he became the Guru of the Jagat-guru, Sri Madhvacharya. They state that, "Achyutapreksha was an ascetic in his previous birth in Dwapara-yuga seeking alms only from a good-hearted people, like the bee collecting juices from many sources. It was during the period of Mahabharatha that Pandavas were personally there on the planet, due to the evil plan of Duryodhana, the Pandavas were humiliated and sent to exile in the forest for 13 years. During this time, there were several hundreds of sages, ascetics, etc… were with Pandavas. Even in the forest, Pandavas were happily spending their time with good-hearted people, to feed these ascetics and sages, by the blessing of Lord Krishna, Pandavas obtained the Akshaya-Patra from Sun God, this Akshaya-Patra can provide unlimited meals, by which all the sages were taken care of by Pandavas in the forest. During this time, this ascetic (Achyutapreksha in Kali-yuga) stayed with the Pandavas for several years and had partaken in the pure blessed food prepared and served by Draupadi, the wife of Pandavas. By regularly took the food, which was served by great devotee Draupadi and Pandavas, which purified his heart and mind. This enabled him to leave aside the impersonal philosophy and become part of the Lord's transcendental lila, which was the appearance of Sri Madhvacharya, who is none other than Vayu or Bhima. Because, Draupadi is none other than the incarnation of Bharati-devi, the wife of Vayudeva. So regularly taking the remnants of food, which was personally cooked and served by Draupadi, enabled him to become part of Vayudeva's service to Lord Vishnu.

Later, after leaving his body, he appeared as Achyutapreksha in Kali-yuga and studied Advaita philosophy, even though he was never interested in it, and taught Advaita to his disciples. But, when Sri Madhavcharya, who is none other than Vayudeva, became his disciple and taught the proper tenets to him. Achyutapreksha repented for having studied and propagated the evil philosophy, and because of his repentance, he was freed of all sins. At last, obtained liberation from the material entanglement and attained the lotus feet of Lord Narayana.

From this incident, we can understand that Sri Madhvacharya is “Achyutapreksavaradah – One who bestowed the boon of liberation to Sri Achyutapreksha (his teacher).”

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Holy Name 27: Mahateertha-jagadhguruh

Meaning – One who became a Universal Teacher (Jagad-guru) through his glorious teachings and commentaries

Pastime – Once, when Sri Madhvacharya was giving a discourse on Brahma Sutra Bhashya. Shesha, the Lord of Serpents, came along with Sanaka and other Rishis from different parts of the Universe and listened to the discourse. His presence was seen by the people as a bright light emerging from his lustrous body, a small part of which was seen for a short time. Bhavaprakashika literature explains that once when Sri Madhvacharya was discoursing on Brahma Sutra Bhashya, there was a bright light in the sky similar to moonlight though there was no moon. When asked by his disciples, Madhva explained that it was Shesha who had come to listen to him and showed him leaving for his place.

Afterwards, Rishis headed by Sanaka prostrated before the effulgent Shesha having a thousand hoods in his wondrous house with great humility and asked him to explain the tenets of literatures of Sri Madhvacharya, “Oh Shesha, Lord of Serpents, what is the benefit of studying again and again with the object of understanding, the extremely delightful literature Brahma Sutra Bhashya of venerable Poornaprajna of great intellect, which is revered by you also? When competent persons understand properly the benefits of their actions, their efforts at understanding the literature will become more effective. You are very kind-hearted and venerable yourself. Therefore, you should explain in great detail the benefits of Madhva Shastra (Literatures composed by Sri Madhvacharya).”

Having heard the request of Sanaka and others, Shesha with sublime intellect said, “Listen with devotion to the great benefits secured from the study of the literature of the great and venerable Sri Madhvacharya. The benefits such as heaven etc. though obtainable from Madhva Shastra are not considered as the real ones, in the manner of husk obtained in cultivation. The main benefit is liberation from this material entanglement extolled by such learned persons like Sukamuni and Sarasvati, who know the correct meaning of the scriptures. This scripture has been composed by Madhva, who is an incarnation of Mukhya Prana (Vayu), who is divine. It is wonderful that Lord Narayana gives His abode Vaikunta for their happiness to those good people who listen to and study Madhva Shastra and become intense devotees of Lord Vishnu.”

From this incident, we can understand that Sri Madhvacharya is “Mahateertha-jagadhguruh – One who became a Universal Teacher (Jagad-guru) through his glorious teachings and commentaries.”

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Holy Name 28: Ananda-tirthah

Meaning – One who compiled the literatures, which gives the supreme bliss to the spirit soul

Pastime – At the tender age of 10 years, Vasudeva get to know about the appearance of his brother, who is known later as Sri Vishnu Tirtha. Vasudeva visited his home and said to his mother: “This child will look after you”. As the mother had decided not to give her permission as ordered by her husband, understanding that Vasudeva said, "If you wish to see me again sometimes, please permit me now to take the oaths for being an ascetic as otherwise, I will go away from this place never to return and hence you will never see me again". The mother felt that if they could never see him again, it would be as good as having lost him. She was very anguished, but being of a good disposition, not being able to hinder good deeds which she knew that her son would do in future as an ascetic, she decided with great difficulty to fall in with her son’s wishes.

After obtaining the permission, Vasudeva went back to Achyuthaprajna and pleased him with his virtuous actions. He was also felicitated by the great demigods like Rudra, in anticipation of the great work being done by him after becoming an ascetic. Being himself, a great demigod, and capable of observing all the requirements of all the Ashramas (different statuses of life), he was initiated into Sannyasa Ashrama by Achyuthaprajna.

Vasudeva knowing all the appropriate rites to be performed with the correct sequence and procedures, performed all such rites as prescribed in the scriptures. He offered all his belongings to Hari again and again to get his special grace, though Hari was always pleased with him. The learned scholars of the scriptures explain that the Om mantra also called Pranava has infinite variants and is made in its simplest form from three distinct matras viz akara, u-kara and ma-kara. The Pranava is understood and meditated on by great Jnanis, the foremost amongst them being Lord Brahma. Vasudeva, an incarnation of Prana (Vayu) who is slated to become the next Brahma is the best qualified to chant this Pranava mantra in his meditation. That, Prana (Vayu) being all-knowing is appropriately known by the name Poorna Bodha, Dasha Pramati, etc. in the Vedas. This Vasudeva is an incarnation of that Vayudeva.

By the supreme will of the Lord, after giving Sannyasa, Guru Achyuthaprajna, who ordained Vasudeva with the ceremonial teaching of the Pranava mantra aptly, gave him the name Sri Ananda Tirtha. By giving this name it is predicted that Sri Ananda Tirtha will be going to perform the acts, which will bring bliss to everyone. Accordingly, later Sri Ananda Tirtha composed several literatures, that brought supreme bliss and saved everyone from the darkness of Mayavada.

From this incident, we can understand that Sri Madhvacharya is “Ananda-tirthah - One who compiled the literatures, which gives the supreme bliss to the spirit soul.”

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Holy Name 29: Srimadhwah

Meaning – One who feeds the honey-like nectarine verses of Vedas with his literatures

Pastime – After Sri Madhvacharya completed his tour of the southern part of the country, where he subdued several opponents and offered his salutations to Lord Narayana in several holy abodes. Sri Ananda Tirtha (Sri Madhvacharya) soon came back to the temple of Mukunda (Anantheswara) in Rupyapeetapura (Udupi). Understanding the fallen condition of the people,

which he observed during his travel, especially several classes of people misled by the unauthorized commentaries on the Vedic literatures. So, Sri Ananda Tirtha decided to save Vedas from violation by wrong dissemination by commenting on the Vedanta Sutra.

In this regard, Sumadhva Vijaya gives seven verses known as Kulaka verses, which explain Sri Madhvacharya's mission. The following 7 verses have to be read and understood together – known as Kulaka. Each verse has two meanings, one about Shastras and the other to Draupadi. The conclusion is given in the last verse where, just as Bhimasena took an oath to save Draupadi from being hurt by the Kauravas, Similarly, Sri Ananda Tirtha decided to save the Vedas from being violated due to wrong interpretations by others, especially by Advaita schools. The two meanings are derived from the same set of words.

The first meaning (Draupadi and Bhimsena) of Kulaka verses,

- *She (Draupadi) was born in her exquisite form with delightful limbs due to the (efforts made by) great priests (Yaja and Upayaja of King Drupada) with superlative intelligence. She held a beautiful necklace of jewels strung together on a string and was an ornament to the world.*

- *Her feet moved with grace and sport, which showed (to the world) dark colour and exquisite qualities. She was married to the great scions of the Bharatha race (Pandavas) and wore a dress matching her beauty. She had an exquisite and great voice.*

- *She participated in sacrifices like Rajasuya, along with her husband, and had her mind always engaged in contemplating the great qualities of Krishna. She was very competent in teaching the correct observance of all rituals and codes of proper conduct and was offered salutations by the people like a mother.*

- *The evil and crooked Dusshasana gave up the great path of virtue to establish his lordship dragged her by the hair in the court of the Kauravas and caused her great sorrow.*

- *Many good people like Bhishma and Drona were made to depart from the righteous path by Kali and were helpless and did not react to the distress of Draupadi. Others like Vidura, Rishis, and witnesses like the Sun, Moon, etc… were seeing the crying Draupadi with great sorrow in their minds.*

- *Draupadi prayed loudly for help to Krishna – Vasudeva, support of the entire universe, my lord – again and again. She had firmly in her heart the Supreme Being who was full of auspicious qualities, free from all defects and was essentially different from the world of matter and souls.*

- *This evil action of Dusshasana must be stopped by the learned elders like Bhishma. This wager is not lawful. Crying out her cries of distress, Draupadi, who sought protection and was free from the defects of ignorance and wrong knowledge and had no protectors other than Bhima was consoled and saved by Lord Krishna/Veda Vyasa.*

Just as Bhimsena, the greatest of the Bharatha race, took the oath to kill the Kauravas in the war when Dusshasana tried to disrobe Draupadi, who was born out of a Sacrificial fire, in the court of the Kauravas.

The second meaning (Vedas and Sri Madhvacharya) of the same Kulaka verses,

- *The Vedas with the exquisite auxiliaries six in numbers (Shadangas) – Shikshaa, Vyakarana, Chandas, Niruktha, Jyothisha, and Kalpa were properly manifested in the great minds of excellent sages with great wisdom (who "saw" the Vedas) like Vasishta, Vamadeva, etc. They were decorated by the excellent garland of jewels called Brahma Sutras and were an ornament to the eligible seekers of truth.*

- *The Vedas had their Pada (fourth part of the hymn), Krama - order (of recitation), and purport which demonstrated clarity and singularity of purpose and supreme position of Lord Vishnu. Their meanings were amplified by epics such as Mahabharatha and were hidden from those who were ineligible. They had the rules of pronunciation of letters and syllables as Udattha, the high level of sound, etc.*

- *The Vedas are used in the form of hymns in sacrifices like Rajasuya and have as their main purpose the description of the auspicious qualities of Lord Krishna (Lord Vishnu). They teach all rituals and codes of conduct and are offered salutations by the people like a mother.*

- *The royal road of Brahma Mimamsa logic was given up and to establish that the self is Brahman, Advaita postulated Maya (Avidya) and by forcing the Upanishads into an abnormal interpretation, as Pramanas (evidence) in the gathering of scholars, the Vedas were violated.*

- *Many good people who were deceived by Kali and rendered very weak were not interested in the violation of the Vedas (By Advaita). Some Rishis were watching the scene with great sorrow.*

- *The Vedas also repeatedly cry that Lord Vasudeva is the support, sustenance, and master of the entire universe. They also extol God as full of auspicious qualities, free from all defects and essentially different from the rest.*

- *The Vedas proclaim that Advaita (Jiva-Brahmaikya) should be rejected. It is not according to the rules of interpretation. Vedavyasa (Vasishta Krishna) had sanctified it by dividing it into four parts and it was without defect as it was Apaurusheya. There was no one except Ananda Tirtha to protect it from violation by evil commentators.*

The kind-hearted Sri Madhvacharya who saw the violated mass of the Vedas by those who falsely interpreted them decided firmly to destroy and refute Advaita by composing authoritative works on the Vedanta sutras and other literatures. In this way, Sri Ananda Tirtha started to compose several literatures to show the world the actual meaning of Vedas by which he actually established the real meaning of the Vedas. Due to this, he (Sri Ananda Tirtha)

received the name, “Srimadhwah – One who feeds the honey-like nectarine verses of Vedas with his literatures,” Madhva, Madhvacharya, Acharya Madhva, etc… all denote the same. These efforts of Sri Ananda Tirtha were recognized by scholars and devotees, so much so that, more than his actual name, Sri Ananda Tirtha, he became famous as Sri Madhvacharya.

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Holy Name 30: Tattvajnah

Meaning – One who showed the actual meaning of the Vedic literatures

Pastime – Once when giving a discourse on the Brahma Sutra Bhashya (commentary) written by Maniman (follower of Adi Shankaracharya) in the presence of many scholars well versed in Nyaya Shastra, Sri Madhvacharya, who would compose literatures which would give bliss to people having a smile of derision on his face commented on the defect of the commentary, which made the demigods happy. Sri Madhvacharya said, “When someone with clear thinking and giving up previously held secret predilections to interpret in one particular way examines separately the essential meanings of the defect less Brahma Sutras and the Bhashya there on, there is no valid mutual concordance between the two necessaries when one claims to be an explanatory commentary on the other. Is it not surprising? that large numbers of people still accept the two as original and commentary. This disparity between the two has been accepted even by Advaita scholars who claim that Veda Vyasa, the author of the Brahma Sutras argued with Adi Shankaracharya and lost – refer to Shankara Digvijaya by Vidyaranya, the famous Advaita scholar.”

When Madhva saying this, went on to point out and explain in full, the serious defects in the Bhashya again, and again, the surprised scholars could find no answers for removing the defects that were clear to them (when pointed out) even after trying hard. The erudite scholars said in reply “Why should you only show that the Bhashya is defective? A scholar like you should also state the correct meanings of the Sutras which cannot be rejected in any manner.”

Then immediately Sri Madhvacharya recited, words that explained the correct meanings of the Sutra with flawless and clear word relations, mutual relevance with contextual sutra texts, with supporting authorities from Vedas and Smritis, and being the forerunner of the Bhashya, to be composed in the future by him, like the Sutra or introductory event to a Tandava dance. In this manner, he defeated (answered satisfactorily) the scholars some of whom were without jealousy, had the knowledge gained by vast listening (to other well-learned scholars), very well trained in Nyaya Shastra (logical arguments), and wanted to understand the correct meanings. He also defeated others who had jealous and egotistical interests who had come to defeat him.

From this incident, we can understand that Sri Madhvacharya is “Tattvajnah – One who showed the actual meaning of the Vedic literatures.”

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Holy Name 31: Vaishnavaagraneeh

Meaning – One who is the foremost among the devotees of Lord Vishnu

Pastime – Once while travelling towards the west at the shore of the Ganges. Sri Madhvacharya reached Navadwipa and stayed there for a few days. One night, as Sri Madhvacharya lay sleeping, Lord Gauranga (Incarnation of Supreme Lord Krishna in Kali-yuga) appeared to him in a dream. Lord Gauranga told Sri Madhvacharya, "It is well known to everyone that you are My eternal servitor. When I appear here in Navadwipa to inaugurate the Sankirtana movement, I will accept your sampradaya. Travel everywhere and carefully uproot all the false scriptures of the mayavadis and reveal the glories of worshipping the personal form of the Supreme Personality of Godhead. Later, when I appear, I will personally broadcast your pure teachings." After stating this, Lord Gauranga disappeared in the dream. When Sri Madhvacharya awoke, he was astonished and as he remembered the Lord, he began to cry in separation, saying, "Will I ever see that beautiful golden form of Lord Gauranga again?" A celestial voice from the sky replied, "Worship Me secretly and you will come to Me." Then Madhva continued his travel like the divine Ganga river leaves behind small hillocks inhabited by criminals and flows like a stream of clean massive water even as it is followed by many new streams from the hills, as it steadily and majestically moves along its course. Similarly, Sri Madhvacharya discarded evil men who had stubbornly held on to Mayavada and was followed by men who gradually developed an adoration towards him making them pure and having peaceful minds, and moved on with his effulgence intensified after his experience in Navadwipa.

As stated in Navadvipa Dhama Mahatmeyam, all four prominent acharyas visited Navadvipa, which used to be the abode of great scholars, at different intervals, and all the acharyas had the vision of Lord Gauranga and graced by him. Once Lord Gauranga himself stated, “When I start My sankirtana pastimes, I will preach the essence of your conception. I will accept two essential principles from Sri Madhvacharya. One is his refutation of exclusive non-dualism, and the second essential principle is serving Krishna’s deity form, knowing the deity to be eternal. From Ramanuja, I will take two essential principles, exclusive devotion and service to the devotees. From Vishnu Swami, I will accept two essential principles, surrender to the Lord and the path of love. From Nimbaraka, I will accept two most essential principles, taking shelter of Radharani exclusively and serving in the mood of the gopis.”

Even though, all four Acharyas visited the holy abode of Navadvipa and had the vision of Lord Gauranga, who is none other than Supreme Lord Krishna. While establishing the Sankirtana movement, Lord Gauranga who took the essence of all four Vaishnava Sampradaya, and formed the philosophy “Achintya-Bheda-Abheda: inconceivable one-ness and difference.” Still, as the Supreme Lord, he would have started a new Sampradaya or connected his Sampradaya with any lineage, but Lord Gauranga decided to accept the Sampradaya of Sri Madhvacharya. This shows the position of Sri Madhvacharya (Vayudeva) as a devotee of Lord Vishnu or Narayana or Krishna.

From this incident, we can understand that Sri Madhvacharya is “Vaishnavaagraneeh – One who is the foremost among the devotees of Lord Vishnu.”

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Holy Name 32: Sarvadurvadidam-theendramrugendrah

Meaning – One who appears like a lion in the debate with the elephant-like opponents, who are all the followers of unauthorized or condemned philosophy

Pastime – Once Sri Madhvacharya went to a temple on the banks of the Payaswini river where there was a gathering of scholars from all over Kerala, who were well trained in the Vedas and Shastras and who wanted to get rewards and recognition by demonstrating their learning. They discussed amongst themselves that this Sri Ananda Tirtha (Sri Madhvacharya) makes even scholars well-trained in Tharka Shastra (Logic) and Thanthra (Mimamsa) and lose their pride by being defeated in debates. How will he not do the same thing to us? This discussion led to the first organized attempt of a large group of scholars to oppose Madhva, defeat, and discredit him. The Brahmin leaders discussing thus decided that Ananda Tirtha should be questioned by scholars from other places, not Kerala, to avoid their being openly defeated. Keeping such a person in front, they approached Ananda Tirtha and asked him the meanings of the hymn from Rigveda "Na va u devah …" which denounces those who do not give alms to the good people and praises those who give them. Ananda Tirtha explaining the meaning of the hymn said that for the word Pruneeyath found there, Prun is the root. The Brahmin questioned him to defeat him in the debate and said that the correct root is 'Preeng'. Ananda Tirtha replied, "You, ignorant one, do not know the difference between Pra, Pri, Pru, and Pree, first go and write in the sand the alphabet and learn them well." Thus, Ananda Tirtha made fun of the scholars of Kerala who were jealous of his learning. By rejecting with simulated anger and laughter, their exposition, he made them dumb and helpless. In the literature Bhavaprakashika, it is explained that he looked at them askance with his eyes red, even while laughing and patting his thigh. These gestures demoralized the whole assembly, who shuddered at the ignominy. The Brahmins understood from this incident that Ananda Tirtha with the supreme intellect is well versed in all branches of knowledge such as Vyakarana – grammar, etc... They prostrated with great respect before him, this is nothing special for Madhva, who is always worshipped by groups of demigods.

Further, Sri Madhvacharya was creating wonder in the world by his effulgence. He was being prostrated to by the people again and again. His reputation of having defeated all opponents in debate all over the land had spread and was recited by his devotees with great happiness. There was an evil person by the name Maraditthaya, who had attained the blessings of his deity Rudra (Lord Shiva) as a result of which he had acquired some intellectual achievements and considered that none except himself could get a sacrifice performed. He had established control over the minds of many influential persons like the king of that region and had started to obstruct the performance of a sacrifice by the Vasudeva, who is the son (Purvasharama son) of Sri Achyutha Preksha (the Sannyasa Guru of Sri Madhvacharya). Vasudeva, who is very dear to Sri Madhvacharya.

Maraditthaya had taken the help of the King of Balakanyapura, and two scholars called Purvapakshadhipa and Pashchimapakshadhipa. Still, Sri Madhvacharya defeated them all in a large assembly and got the sacrifice performed by the pious Vasudeva, just as Bhima had done with Dharmaraja, by killing Jarasandha.

In the sacrifice, the brother of Madhvacharya, who would be the future Sri Vishnu Tirtha was the Hothru (Mantra Chanter). He recited perfectly the Yajya with Anuvakya, and Abhiashtavas with Pravargya Vibhava, by which the demigods were pleased. The brother of Madhvacharya, Sri Vishnu Tirtha, with great intellect recited the various mantras about Agni, Marutha, etc. and ensured that the sacrificial offerings (Havis) were not taken away by evil persons like Rakshasas and Asuras, but reach the demigods to whom they are intended. Though

Madhvacharya was teaching Brahma Jnana (Transcendental Knowledge), as his main purpose, he wanted to show that for aspirants to Brahma Jnana, the performance of sacrifices, etc. is also a means just like Sravana, Kirtana, etc… Therefore, he guided the sacrifice intended to please the Supreme Lord. All the deeds and all the words of Sri Madhvacharya, with great wisdom, were most wonderful and attractive to the whole world, by which Sri Madhvacharya subdued several opponents.

From these incidents, we can understand that Sri Madhvacharya is “Sarvadurvadidam-theendramrugendrah – One who appears like a lion in the debate with the elephant-like opponents, who are all the followers of unauthorized or condemned philosophy.”

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Holy Name 33: Jayapatravan

Meaning – One who debated with several opponents and won over them, and secured several victory letters

Pastime – In Varanasi, Amerandra Puri, a proficient scholar who had defeated all opposing schools in debates, approached the capable Madhva and sought a debate to defeat him. He requested Madhva to substantiate that Karma performed with the assistance of Jnana (Knowledge) will also lead to Moksha (Liberation), the final Purushartha (Goal). Madhva, endowed with the six auspicious possessions explained with Pramanas (evidence) the proposition, that the Karma which is performed after Aparoksha (Transcendental Knowledge) leads to an increase in the quality of bliss in Mukthi, which could not be countered by his opponent. Thus frustrated, Amerendra Puri with a tough mind, asked Madhva, "What is the meaning of the word Jnana (Knowledge)?" Madhva replied, "When you asked me this question if you have Jnana (Knowledge), you will know what it is. If you do not have Jnana (Knowledge), you cannot even ask this question” In this way, Sri Madhvacharya won over scholar Amerandra Puri and his followers.

In Varanasi, the Disciple of Vedavyasa (Sri Madhvacharya) gave discourses containing the correct interpretations of the Vedas in different assemblies of scholars well-versed in all schools of Vedanta, which destroyed their ignorance and made them fold their hands in respect to him. These discourses expressed exquisitely various excellent tenets of Vedanta such as, “The Supreme Being extolled by the Vedanta as described by all the words is not indescribable. He is near the classes of souls but is not identical to them. He does not have any changes in His essence with time, such as age, death, etc. as He is eternal and is of the essence of Jnana (knowledge) and other auspicious qualities. The universe gets created, maintained, and destroyed due to His special desires, and not on account of Maya, as stated by Mayavadis. Vishnu is the only independent entity. He is always in the heart of every creature in the world. He sports with the world. He destroys evil persons and purifies those fit for Moksha, by destroying their defects. He is full of infinite auspicious attributes like Jnana, Ananda, etc. He is unaffected by the three Gunas of this material world namely, Sattva, Rajas, and Tamas. It is the essence of all good Agamas that Narayana, the Lord of Lakshmi, is without an equal or superior and He is essentially and completely different from the world.” In this manner, Madhva’s discourses enlightened the world very well concerning the most important tenets of Vedanta.

All the important tenets of Tatvavada have been summed up by Narayana Pandithacharya, the author of Sumadhva Vijaya in these three shlokas concisely. The contesting positions of Advaita are also rejected by implication, such as the Identity of the soul with the Supreme Being, the world of matter and souls being a creation of the Lord's Maya, etc. Which is unreal by itself in the absolute sense. The entire objective of the study of Shastra and the relationship between the Supreme Being and the soul is also briefly mentioned. Apart from the enormous condensation of meaning, the shlokas themselves are beautifully crafted as is evident from the original.

Madhva's discourses are impeccably valid and matchless like axiomatic truths in the Vedas. They cannot be contested ever by the widely prevalent Mayavada which uses incorrect Pramanas (evidence) taken as valid. The arguments have all the eight elements for the valid derivation of the truth. Thus, Mayavada being untrue leads to suffering in hell.

Further in Varanasi and several other places, Sri Madhvacharya debated against the false propagator of religion and philosophy and established the supremacy of Lord Vishnu. Even Sri Madhvacharya's disciples defeated several opponents and brought victory to the lotus feet of their guru. That's why, Sri Madhvacharya is known as "Jayapatravan – One who debated with several opponents and won over them, and secured several victory letters".

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Holy Name 34 & 35: Vadisimhavijetaa & Buddhisagara-darpaha

Meanings – One who won over the opponent named Sri Vadisimha & One who chased away a Buddhist Scholar named Buddhisagar with his debating skill

Pastime – Once Buddhi Sagara a Buddhist scholar, who was the foremost amongst those who did not accept the validity of the Vedas, who had defeated all great scholars in debates and who was looking for opponents to further establish his supremacy came there to Achyuthaprajna along with Vadisimha, another scholar. Buddhi Sagara was a Buddhist. Vadisimha was a Vaisheshika Brahmana, who had become Buddhi Sagara's disciple after being defeated by him, as explained by Bhavaprakashika. Achyuthaprajna who wanted to defeat the proud and haughty Buddhi Sagara sent for the astute and learned Ananda Tirtha from another Matha by sending another disciple quickly. This was like a warrior taking a sharp arrow by his hand from another quiver. Crowds of people quickly gathered to know the result of the challenge in the debate. Ananda Tirtha with full knowledge and superlative intelligence saw the crowds as he came to the excellent place Anantheswara temple of his Guru in Udupi, Achyutha Preksha, and offered his salutations to him. In that assembly of scholars, he showed the defects in the lengthy and strong arguments of Vadisimha in a few unchallengeable words and showed their invalidity. This was like a brave warrior destroying the Gada (mace) of his opponent with an arrow. Being jealous of the scholarship and victory of Ananda Tirtha, Vadisimha bombastically offered 18 different alternatives of another subject loudly to show his great erudition. The people present there, started having doubts about the victory of Poornaprajna, even though they had believed that he could win anyone in the entire world.

Then Ananda Tirtha of great intellect, who is always the refuge of good people, resting on the sacred feet of Vishnu as his refuge and smiling face (at his opponent's efforts) quickly destroyed the interpretation of the various alternatives given by his opponent and shone in the

assembly by his pure words (without errors in grammar or syntax) and beyond the prospect of rejection, in the same manner as the Sun poised in the sky destroys darkness spread all over instantly by his serene rays.

Poornaprajna with the great mind also made light of Buddhi Sagara his efforts at will without any effort. Buddhi Sagara was insolent and very proud of himself, thinking that no one could equal him in the debate. He had also rejected the positions put up by other debaters earlier. This was similar to Agasthya Rishi who drank the entire ocean at once and made it small when it had shown itself as very deep, with waves pounding the shore and had swallowed all rivers. When the two wicked scholars said – let the Vada continue tomorrow morning. Madhva asked them - if you know the answer, state it now. The people present came to know that they had lost the debate as they were unable to answer Madhva. This was confirmed the next day by their running away during the previous night. “This Madhvacharya has secured Jayalakshmi (auspicious fame of victory) in a Muhurtha (small amount of time) with little efforts from Vadisimha and Buddhi Sagara, which they had earned over a long period travelling all over the world with great efforts. Is it not wonderful?” – so exclaimed onlookers.

From this incident, we can understand that Sri Madhvacharya is known as “Vadisimhavijetaa & Buddhisagara-darpaha – One who won over the opponent named Sri Vadisimha & One who chased away a Buddhist Scholar named Buddhisagar with his debating skill.”

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Holy Name 36: Vishwadhi-vishnunamartha-shatapravachanaprabhuh

Meaning – One who is capable of giving a hundred meanings for each holy name of Sri Vishnu-sahasranama (1000 holy names of Lord Vishnu)

Pastime – Once in that assembly (of scholars), one of their most learned members spoke to Ananda Tirtha reciting a text from Aithareya (Rigveda) thus: “Revered Master, this assembly would like to know from you the meaning of this Suktha” (hymn). Ananda Tirtha spoke to the assembly reciting the Suktha as appropriate for the recitation of Vedas and giving the meanings with clear sounds of words excellently pronounced and recited slowly with proper accents, rhythm, pauses and exceedingly well constructed (sentences) and resembling the roaring sound of thunder clouds. The scholars considered that the recitation of the Suktha by Madhva showed that he was better than the Guru of the demigods, Brihaspathi in the qualities of Vedic intonation and acknowledged his greatness mentally. But one of them gave another meaning implying that the meaning given by Madhva was incorrect.

For that Madhva replied, “Yes, the meaning given by you is also correct and possible and the one given by me is also correct. Know that the Vedas have three meanings, Mahabharatha has ten meanings for each hymn or verse, and Sahasranama giving a thousand names of Vishnu has a hundred meanings for each name of the Lord. The numbers of meanings given above refer to the minimum meanings. Some sections may have more. Acharya quoted a text from Skanda Purana in this context.

When Ananda Tirtha with complete knowledge said this, the scholars wanted to defeat him in the debate. Hence, smilingly they asked him to describe a hundred meanings of the one thousand names of Vishnu. They thought that Madhva had exaggerated the number of

meanings and felt that he would be unable to recite them and would thus be exposed as a fraud. I will state all the hundred meanings. You should repeat these correctly (as stated by me). When Ananda Tirtha said this, the scholars present there agreed to this and thus accepted firmly to carry out a very difficult assignment hoping that they would not be called upon to do so. Ananda Tirtha, the pure intellect not having any doubts about his vast knowledge stated the meanings of the first word Vishva of Vishnusahasranama (Thousand holy names of Lord Vishnu) as derived from the Upanishads, by showing the relationship between the roots and the addendum of the word strictly as per the rules of Grammar. The root of the word Vishva is Vish and the addendum (prathyaya) is called Kva in Sanskrit. Even before the time Ananda Tirtha, who himself had no doubts or hesitation, completed steadily reciting a hundred meanings (of Vishva), the listening scholars found themselves unable to grasp the meanings stated and hence were worried about their inability to carry out their part of the bargain. Some scholars were very accomplished in the Vedas along with all their components for learning and interpreting them, and those who were well trained in Ithihasas like Mahabharatha. They were also very experienced in debates and free from fear etc. of such occasions. They were a large group. Still, they were unable to grasp and hold the knowledge given out by Ananda Tirtha, in the same manner as a group of wells cannot hold the immeasurable waters of the Universal Dissolution (Pralaya).

They addressed Ananda Tirtha, “Your genius is not to be found even in demigods. What can be said about men like us who are fickle-minded. Oh. Fair One, please forgive us for our doubts about you. You are all-knowing”. Saying this, they prostrated before him.

From this incident, we can understand that Sri Madhvacharya is known as “Vishwadhi-vishnunamartha-shatapravachanaprabhuh – One who is capable of giving a hundred meanings for each holy name of Sri Vishnu-sahasranama (1000 holy names of Lord Vishnu).”

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Holy Name 37: Vedavedanga-tattvajnah

Meaning – One who is well-versed and well-aware of the actual meanings of Vedic literatures like Vedas, Upanishads, Vedanta-sutra, etc…

Pastime – After taking Sannyasa, Vasudeva became Sri Ananda Tirtha and visited Badrikashrama. Then on the order of Sri Vyasa-deva, Sri Ananda Tirtha visits alone the hermitage of Sri Vyasa-deva, which is beyond the ordinary human approach. In Vyasa Ashrama, Poornaprajna (Sri Ananda Tirtha) of great wisdom caused extraordinary wonder in the minds of the ascetics with his genius, effulgence, and other such natural good qualities. Once Sri Ananda Tirtha approached submissively with great respect the Lord of the Vedas (Veda Vyasa) in the lonely forest. The demigods honoured Madhvacharya’s approaching Veda Vyasa for knowledge in this manner. Poornaprajna had an excellent mind capable of knowing completely all aspects of the extremely secret tenets, which remain to be known only by specially qualified persons like Lord Brahma and Mukhya Prana (Vayu). Veda Vyasa was an appropriate Guru for him only He could expound fully such tenets to capable disciples. Supreme Lord in the form of Vyasa filled up fully the mind of Madhvacharya, which already had a large capacity for knowledge with knowledge in greater measure. Madhvacharya’s mind was the Supreme Lord’s residence or in other words, Supreme Lord lived constantly in the mind of Madhvacharya and it was already full of auspicious knowledge. This was similar to

Supreme Lord Krishna filling up His large city of Dwaraka which was already full of wealth and people with even greater wealth and numbers of people. The Rjus like Madhva had this extraordinary capacity for knowledge – just like Dwaraka could still hold more wealth and people when it was already full.

Poornaprajna with infinite intelligence listened quickly from Veda Vyasa the most appropriate meanings arising naturally without any forced interpretation of the infinite numbers of Vedas, Mahabharata, Puranas, Brahma Sutras, and Pancharathra Agama, which are very dear to the good people. Veda Vyasa, who rests on the bed of the serpent Shesha in the form of Lord Narayana in his abode Vaikunta had given His great blessings in the form of auspicious knowledge to Mukhya Prana (Sri Madhvacharya), who is the greatest of the Rjus, in infinite lives in the past. Thus, though Madhvacharya knows and understands all the Scriptures by himself, Vyasa taught all the subjects to him again and thus further sharpened his wisdom by His great blessings.

From this incident, we can understand that Sri Madhvacharya is “Vedavedanga-tattvajnah – One who is well-versed and well-aware of the actual meanings of Vedic literatures like Vedas, Upanishads, Vedanta-sutra, etc…”.

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Holy Name 38: Sarvavidvacikhamanih

Meaning – One who is a crest-jewel among all the learned scholars

Pastime – Once Sri Madhvacharya during his preaching tour along with his disciples wanted to reach the Vidwat Sabha (Assembly of scholars), which is occurring on the other side of the Ganga and the current in the river is very strong and there are no boats. The all-powerful Madhva crossed the river with the ease with which the very fast powerful Garuda, who crosses distance equivalent to the mere footstep of a cow. The king, Brahmins, and others who witnessed his crossing the Ganga without getting even his clothes wet were amazed and greeted him with veneration. The boatmen were very much afraid of the enemies on the other bank and had stopped ferrying people across. But, the king who was wonderstruck at Madhva's feat and effulgence persuaded them to ply their boats. Thus, Madhva got his disciples ferried across the river by boats. The disciples who were very eager to see their Guru, when they had been ferried across saw a broad area full of people on the river bank brightly illuminated with large lamps where an assembly of scholars who were pouring questions on controversial subjects was in progress. In the centre stage of this Vidwat sabha, the disciples witnessed their teacher Madhvacharya, who was well accomplished amongst the scholars who knew Vedas, discoursing on Vedas and giving different profound interpretations. This scenario was similar to Lord Brahma’s discoursing on the Vedas in an assembly of demigods.

From this incident, we can understand that Sri Madhvacharya is “Sarvavidvacikhamanih – One who is a crest jewel among all the learned scholars.”

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Holy Name 39: Dwatrim-shalakshanopethah

Meaning – One who possesses thirty-two important bodily features of Samudrika Lakshanam

Pastime – Once Sri Madhvacharya visited Badrikashrama and on the order of Sri Vyasadeva, he went to Vyasa Badrikashrama, which is further above of present Badrikashrama. Vyasa's Badarikashrama was full of ascetics (and flowers), just as Vaikunta, the abode of Lord Narayana is full of gods and goddesses. Both (Badarikashrama and Vaikunta) would fulfil any desires of the devotees and be beyond the reach of those who did not have knowledge and devotion. There was no jealousy or hatred in its inmates. Sri Madhvacharya saw the residence of Lord Achyuta (Veda Vyasa).

The Rishis who resided there, well learned in assessing the auspicious qualities of a person, saw Madhva who had all the thirty-two well-known auspicious features of the body entering the ashrama and thought with curiosity about him. The 32 auspicious attributes of a human form are: 5 parts should be long, 5 others short, 7 parts red, 6 parts full, 3 broad, 3 small, and 3 majestic. These are recognized as indicating the greatness of the person. Only Rjus like Mukhya Prana have all these features. Lesser demigods have a lesser number, with the number gradually reducing in the case of Rishis and other great personalities.

Madhva is tall like a matchless golden palm tree. His face is like the moon with no blemish and his eyes are like the Lotus flowers. He moves like the king of elephants (with majesty and with no effort). He has long arms. Who is this person, who is new here? He has such great attributes, in abundance like the ocean, for which no example could be found in the world. If he is compared to the moon, the moon is extremely cool. If compared to the Sun, it is brilliant but biting (hurtful to the eye and skin). But, Madhva has the brilliance of the Sun without its heat and, the pleasant and cool nature of the moon without its coldness at the same time. He does not show any signs of exertion or fear though he has come here, to a new and strange place after a long and arduous journey. He is wearing the apparel of an ascetic, which is the greatest state. Though he is in human form, we are perplexed very much. Could he be Chathurmukha Brahma himself with all auspicious qualities who is coming to see the Lord of the Vedas (Veda Vyasa) in the garb of a human ascetic? Is it Pavana (Mukhya Prana)? Otherwise, then these two he could not have all the thirty-two auspicious features.

From this incident, we can understand that Sri Madhvacharya is "Dwatrim-shalakshanopethah – One who possesses thirty-two important bodily features of Samudrika Lakshanam."

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Holy Name 40: Vibhushah

Meaning – One who is without any bodily decoration

Pastime – Once Madhvacharya reached the town called Kabenadu, whose king was Jayasimha. There, he entered the temple and worshipped the deity of Lord Madaneshwara (Shiva), actually, he worshipped the Supersoul of Lord Shiva, which is Lord Vishnu himself. This temple is in Madhur. Kabenadu is the area bordering the modern Kasaragod. Madhvacharya spent the night at the temple. When he got up before dawn and completed his morning ritual bath etc… and other activities preparatory to travel, his pupils understood his intentions for proceeding further quickly. The ascetic pupils had created partitions from the saffron-coloured cloth for their uninterrupted meditation. On coming to know of

Madhvacharya's getting ready, they packed up the cloth and other articles like Dandas (sticks) carrying appropriate symbolic stamps of cow udders and books for travel. Madhvacharya was decorated prominently with the traditional tilaks in 12 places on the body and mudras (Shankha, Chakra, Gada, Padma, and Narayana) of Gopichandana on his body. Noticing that they had dried, one of the intelligent ascetic pupils respectfully garlanded him with the Green Prasadam garland of Tulasi leaves, which was offered to Lord Narayana.

One of the ascetic disciples washed his two hands fully, observing breath control and silence to ensure that exhaled breath/ saliva did not desecrate the sacred items. Concentrating mindfully, he carried on his head the cloth-covered box tied with a string full of the Saligramas, deities, and other items used by Madhvacharya in his ritual worship. A group of young and strong disciples carried on their heads easily without taking help from anyone, the water vessels which are used in the rituals and a big heavy box containing their books. A new disciple had forgotten where the missing string used for tying bundles of books etc. had been kept and was going around anxiously searching and asking others – Have you seen the string? Others were loudly laughing at the sight. As they were about to start, they heard the majestic tolling of the temple's big bell. Madhvacharya considered this as approval from Lord Madaneshwara in this manner for the travel and started.

A disciple held an exquisite white umbrella over the head of Madhvacharya, the revered great ascetic. As Madhva himself had the effulgence of the Sun and the umbrella was as bright as the full moon, the combination appeared as if the full moon was shining over the brilliant Sun. Madhva was carrying always in his heart Lord Narayana, who bears all three worlds inside Himself. A disciple carried Madhva on his shoulders. This is not amazing as even though he is being sustained from inside by Mukhya Prana himself, it is said that Mukhya Prana sustains the whole world and thus enables his disciple to carry him.

During the journey, Madhva was followed by hundreds of persons in the three Ashramas, Ascetics, Grihastas (householders), and Brahmacharis (male celibates). All of them were constantly studying Vedas and had given up actions with specific desires as prohibited in the Vedic literatures. They were correctly practising the rituals prescribed for their status and thus looked like the personification of the three Ashramas. The disciples who followed him constantly looking at him did not even find the journey tiring.

From this incident, we can understand that Sri Madhvacharya is "Vibhushah – One who is without any bodily decoration," even though he was honoured by great Kings and several followers, still, his bodily decoration is only with Gopichandana and offered flowers and Tulasis of the Supreme Lord. Never ever had he adored himself with any kind of ornament.

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Holy Name 41: Vishwabhushanah

Meaning – One who beautified the Earth with his presence

Pastime – Sri Madhvacharya, who is the incarnation of Lord Vayu-deva, descended on the earth on the order of Supreme Lord Narayana for the benefit of demigods. With his presence and by traveling across he purified and beautified the places wherever he visited. Several times, he visited places that are related to demigods like Durga, Shiva, etc… but with his

presence, he purified those places and also he used to offer his worship, not to demigods but to the Supersoul of those demigods. Because of this wherever Sri Madhvacharya visited, those places became beautified and sanctified. There used to be no natural calamity or disturbance. Due to this, sometimes the deities of that abode used to appear to Sri Madhvacharya to show their gratitude.

Once, Sri Madhvacharya travelled across the country along with his entourage and reached the foothills of the Himalayas, was camping at Hrishikesha Kshetra, the predominating deity of the abode is Lord Shiva. During this time, a fair-complexioned personality, who is none other than Lord Shiva, took the form of a Brahmin and arrived to meet Sri Madhvacharya. After prostrating, he requested Sri Madhvacharya to accept his hospitality and bless him. Then the Brahmin vanished to the amazement of all. Next, Lord Shiva appeared in the dream of the manager of another place nearby, an ardent follower of Lord Shiva, and ordered him to offer Bhiksha (victuals) to the great teacher of all the souls, Sri Madhvacharya, who is also his (Lord Shiva's) Guru, presently in Hrishikesha. The follower of Lord Shiva implemented the order and arranged sumptuous food and dishes made for Sri Madhvacharya and his party. In this manner, Lord Shiva showed that Sri Madhvacharya, who is a great benefactor of the Vedas was also his Guru and dear devotee of Lord Krishna. In this way, Lord Shiva served Sri Madhvacharya, obtained his grace and sanctified himself.

Once, Sri Madhvacharya visited a village called Pashupe towards the end of the northern trips. The villagers requested him to bless them by producing flowers and fruits in some unproductive trees of Areca nut and others. The benevolent Sri Madhvacharya rendered some melodious and matchless songs, which put the men to sleep. When they woke up, they were amazed to find the trees in full bloom and laden with fruit. Bhavaprakashika literature mentions that Madhvacharya composed a Gana Shastra, the literature on music, at this time. In this way, he beautified the region and at the same time helped the people.

Once Vasudeva's (later Sri Madhvacharya) Gurukula teacher Totantillaya (One who has his house in the middle of Tota or farm) had a big farm, which is required for the sustenance of his Gurukula. Vasudeva (later, Sri Madhvacharya) noticed that the crops in Guru's field were not healthy and were dried up. When Vasudeva asked the teacher for the reason, the Teacher replied that there was acute water scarcity in that place. Vasudeva decided to help his teacher and his Gurukula. He inserted a Danda (stick) into the ground and created a stream of water, which irrigated the fields of the teacher. The significance of this stream is that it never dried, whereas the nearby streams often dry in the scorching summer. This stream got the name 'Danda Tirtha'. (The tradition in the Madhva Mathas is that the new seer ascending the position for the worship of Lord Udupi Krishna during the Paryaya (2-year tenure process) festival in Udupi, the seer who is going to ascend the position will first take a dip in Danda Tirtha before ascending the position.) Unable to see the dried-up region, Vasudeva helped his teacher and by forming the pond, he beautified the region.

In this way, Sri Madhvacharya wherever he was present, travelled and visited along with his entourage, with his divine acts, sanctified and beautified the place, both in material terms and spiritual terms, that's why, Sri Madhvacharya is known as "Vishwabhushanah – One who beautified the Earth with his presence."

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Holy Name 42: Vedavyasamataaam-bodhipurnachandrah

Meaning – One who is like a full moon in the ocean of Vedavyasa's Dharmic community

Pastime – On the order of Vyasadeva, Sri Madhvacharya visits Vyasa-ashrama alone by leaving his disciples in the Matha. Sri Vyasa-ashrama has natural opulence and its beauty is indescribable. There lived several Rishis (Sages), who were experts in different sections of the Vedas, who performed their austerities while accepting stoically snow, rain, and the heat of the Sun. They were well known for having performed many sacrifices which were attended by and supported by a large number of Brahmins. They were constantly meditating on the feet of Lord Vishnu and were radiant with spiritual achievements. There were many varieties of unusual trees there that could stand the snow, rain, and heat of the Sun. They had grown to large sizes with wonderful branches in big and dense forests. They were so high as if they touched the sky itself and birds used to live in nests in them. There were Brahmanas such as Sukacharya, who described the sweet and nectar-like stories illustrating the auspicious qualities of the Supreme Lord in Srimad-Bhagavatam. They had accepted the correct Vaishnava tenets. There were also pure ascetics who were meditating on Supreme Lord Vishnu, who is the dearest consort of Lakshmi. All these Rishis are servants of Sri Vyasa-deva and serving him as per their capabilities.

After observing the great sages, Sri Madhvacharya saw Veda Vyasa, the son of Satyavati, who sat surrounded by the sages on the platform. He was like the crest jewel for the entire three worlds. Poornaprajna always sees Veda Vyasa in his extremely pure heart clearly and fully. But when he saw Him outside he was struck with wonder as if he was seeing a new person again and again and thought, "Veda Vyasa is none other than Narayana only who is full of all auspicious qualities and free of all defects. He has been incarnated in the world as the son of Sathyavathi and Parasahara Muni due to the prayer of Lord Brahma. The pure mind of Veda Vyasa, the enemy of evil Daithyas, which is like the ocean of milk, when it was churned by the Mandara mountain in the form of kindness towards the good people, has produced the beautiful damsel, Vedas, who is very dear to Him. Afterwards, from the same, was born the moon fair coloured in the form of the 18 Puranas and the Parijatha tree in the form of Mahabharata. Finally, Nectar in the form of the excellent Brahma Sutras was born. He, who has excellent speech, moved around in the world for a long time giving His great and complete blessings to the good people like Pandavas and protecting and sustaining knowledge and its sources from evil enemies. Now that the Kali time has come, the great Veda Vyasa has become invisible to ordinary people and is living here, just as the Sun sets in the night. This is the same Veda Vyasa whom I am seeing and who gives pleasure to my eyes and mind. His body is dark and glows like the full-blown Blue Lotus. He is sitting with Yogasana on the excellent seat of deerskin. His body is composed of countless, complete auspicious qualities of the Supreme Soul, each one of which is infinite in number, extent, and nature. It has absolutely no defects and is essential for the nature of Jnana (knowledge) and Ananda (bliss)."

After thinking and offering prayers in the mind, Sri Madhvacharya while reaching Him, closed his eyes for an instant with his body bent forward (in reverence) and being overcome by the fervour of devotion. He folded his hands in front and praised the chief preceptor, who was also his own Guru. The fortunate and humble Madhva prostrated with all the eight elements of such prostration (Chest, head, sight, mind, voice, feet, hands and knees), perfectly at the lotus feet

of Vyasa, who is the best amongst those possessing all the six auspicious possessions (Sadguna). The son of Parashara, Veda Vyasa saw Madhva, who had all the auspicious qualities himself and hence was very dear to Him. He lifted him with both His gentle hands stretched in front quickly. The Lord of the Vedas, Veda Vyasa whose mind was full of the nectar of love and with a smile on his face and widely opened eyes took Madhva of unlimited knowledge in His arms immediately. When the dark-coloured Vyasa embraced the golden-coloured Madhva, it was like the dark swelling waters of the Yamuna River mingling with the golden waters. The illustration of the dark waters joining the golden waters is not practically possible. Hence, the uniqueness of the embrace of the two great personalities.

Both of them, who have embraced each other were born in the families of great Brahmins (Parashara and Madhyageha). If they had been dressed up with all the appurtenances of a King (like a crown, earrings, silken dress, etc) and had embraced each other, they would have been similar to their forms born earlier in families such as Yadu, Kuru, etc. No example can illustrate the embracing of Vyasa and Madhva except that of Krishna and Bhima, who were themselves – Supreme Being and Mukhya Prana - in their earlier incarnations when they were born as kings. The ascetics (who were watching the proceedings) wondered that even Shuka (son of Veda Vyasa) did not get the complete welcome with love that Madhva, the blessed got from Veda Vyasa, the father of the world, what to speak of other Rishis (Sages).

The astute scholars who were the disciples of Veda Vyasa understood their Guru's desire that Madhva should be offered a seat. Immediately, they offered with great humility a suitable seat to Madhva, in the same manner as the servants of Vishnu offer a seat to Lord Brahma in the abode of Lord Vishnu. When Vyasa, the speaker of truth in the form of Brahma Mimamsa Shastra said to Madhva – "be seated" and he also sat, Madhva also sat down giving great happiness to the other ascetics with his smile and looks.

The great ascetics present there understood from Veda Vyasa that Madhva was the incarnation of Mukhya Prana himself (who is far superior to all of them). Knowing the correct ritual procedures, they performed the complete ceremonies (such as Arghya. Paadya, etc) to receive Madhva with honour. They listened with great happiness to the sweet conversation of the two great transcendental personalities. Both Vishnu and Vayu (Mukhya Prana) had incarnated on earth in the forms of Veda Vyasa and Ananda Tirtha to teach the good people of the world auspicious knowledge leading to liberation. They were of the essence of Jnana (knowledge) and Ananda (Bliss) and shone in that Ashrama with complete brilliance.

From this incident, we can understand that Sri Madhvacharya is "Vedavyasamataaam-bodhipurnachandrah – One who is like a full moon in the ocean of Vedavyasa's Dharmic community," in this case, in the Vyasa-ashrama there were several sages, still, when Madhvacharya arrived there, the honour and respects given to him, further love expressed by Vyasadeva is not given to anyone other than Sri Madhvacharya.

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Holy Name 43: Gunarnavah

Meaning – One who is the reservoir of transcendental qualities

Pastime – When Vasudeva (later Sri Madhvacharya) started to stay in the Matha of Achyutaprajna, Madhyageha Bhatta, the father of Vasudeva, came to see his son. Even though is always a mild-mannered personality, still, for some or other reason his mind had been spoiled or disturbed for some reason. So, he came to visit his noble son, Vasudeva, in the Matha and when he saw Vasudeva (Madhva), immediately he became very happy by forgetting the sorrow which was disturbing him. Actually, the anger and sorrow in his mind when Vasudeva did not heed his imploring not to become an ascetic had lasted long. After hearing about his son's fame, he came to see him again. The scholar, Madhyageha Bhatta, drank in with his eyes used as hands the nectar of indestructible radiance out of his son's body used as a vessel. He drank also the nectar of knowledge filled in his words through his ears. No wonder! Pious people will always be pleased with those who have auspicious qualities. So much so that, just by seeing the form of Vasudeva (Sri Madhvacharya), his father Madhyageha Bhatta forgot all his sorrows, this shows the divine qualities of Vasudeva.

From this incident, we can understand that Sri Madhvacharya is "Gunarnavah – One who is the reservoir of transcendental qualities."

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Holy Name 44: Purnaprajnah

Meaning – One who has perfect knowledge about the all-complete Supreme Lord

Pastime – Sri Achyutaprajna even though a follower of Mayavada, still, on the instruction and order of his Guru, is always aloof from the hardcore Mayavada (Advaita) teachings. As instructed by his Guru, Sri Achyutaprajna always offers his prayers to Supreme Lord Anantasana to understand the proper and perfect knowledge and waits patiently for the Lord's reciprocation. At the age of 10, Vasudeva (later Sri Madhvacharya) took permission from his parents and accepted the Sannyasa order from Guru Achyutaprajna. After taking sannyasa, Sri Ananda Tirtha prostrated to Lord Anantasana at Udupi with great devotion and bliss. The Lord manifested Himself in a man who then held Madhvacharya's arm and lifted him. He took him to Achyutaprajna and while giving Sri Ananda Tirtha's hand to him said, "You had always meditated on me for a long time for learning the correct tenets of Vedanta. I am giving you Purnaprajna as your boon." Achutaprajna received this benediction from the Supreme Lord gratefully and felt blessed. The name Purnaprajna was bestowed to Sri Ananda Tirtha by the Supreme Lord himself. Later, Sri Achyutaprajna learned complete and perfect knowledge from his transcendental disciple Sri Ananda Tirtha, for which he hankered and prayed to Lord Anantasana.

From this incident, we can understand that Sri Madhvacharya is "Purnaprajnah - One who has perfect knowledge about the all-complete Supreme Lord."

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Holy Name 45: Jnanadaataa

Meaning – One who is the provider of transcendental knowledge to his devotees

Pastime – In Pajaka, Vasudeva (later Sri Madhvacharya) in his childhood used to spend most of his time in Vimanagiri Durga temple which is on top of a hill near Pajaka. One day his father

saw Vasudeva going to the temple holding a dry stick (Danda) in his hand. His father asked, "Why are you roaming like a sanyasi? What is your intention?" Vasudeva replied, "I will distribute transcendental knowledge by which I will reinstall the Vaishnava faith and prove to the world the Supreme position of Lord Hari". His father said, "In this Kali-yuga nobody wants to hear the transcendental message and to follow dharma, nobody wants to know about God, who will listen to you in the first place? It is as impossible to uplift dharma in Kali-yuga as it is to bloom the dry stick in your hand". Vasudeva did not reply, but he quietly fixed his Danda, but root upwards, in the ground and watered it. His father thought that Vasudeva was playing, but within a few days the dry stick, which was planted root upwards, blossomed and grew into a big Ashwata tree (Another version says that seeing the activities of Vasudeva, his father asked for the reason, when Vasudeva relived his divine purpose of distributing transcendental knowledge and establishing the supremacy of Supreme Lord Hari. His father explained the difficulty of his impossible mission, Vasudeva promptly pulled up a small Aswatha tree by the root and planted its root upwards, which was according to material vision impossible to grow, he pledged his word that the tree would grow and thrive if fed with the water of the new Theertha, which is known as Vasudeva Theertha. That tree grew as predicted by Vasudeva.). His father was surprised by the powers of his son and the will of the Supreme Lord.

In that place, there was a powerful demon named Maniman, who was the leader of a sinister group of demons known as Krodhavasa, the sworn antagonists of the Supreme Lord and his devotees. He was the one who was killed by Bhimasena in the episode of Five-hued Flower (Panchavarna-pushpa) narrated in the Mahabharata. He was the one who was born as the Ekalavya and was killed by Lord Krishna. This time, he appeared as Demon Maniman and saw this event between father and son, and when he observed that the Danda planted by Vasudeva began to grow fast. Enraged by this, a demon Maniman sank his teeth into it. In spite of this, the tree did not wither because of the benign power of the wind god, Vayu. Later the same one assumed the form of a serpent and tried to hinder the propagation of the doctrine, but failed and got killed by Vasudeva.

Even to date, the Ashwata tree, which was planted by Sri Madhvacharya can be seen in Pajaka. Accordingly, over time, Sri Madhvacharya became a great ascetic, gave transcendental knowledge to the entire world and established Vaishnavaism by showing the supreme position of Lord Narayana.

From this incident, we can understand that Sri Madhvacharya is "Jnanadaataa – One who is the provider of transcendental knowledge to his devotees."

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Holy Name 46: Manalakshanakarakah

Meaning – One who complied a treatise known as Pramana Lakshana

Pastime – During the time of Sri Madhvacharya, several people used to have doubts concerning accepting knowledge from various sources, especially validated sources and knowledge. So, Sri Madhvacharya, who is the guiding light of all, mercifully presented the Vedic system of validating the knowledge and sources. He compiled a treatise known as Pramana Lakshana. This work summarizes the fundamentals of Pramanas based on an ancient text called Brahma Tarka. The strength of Madhva Philosophy is in its sound,

comprehensive system of Pramanas as expounded in the text Pramana Lakshana. Pramana Lakshana defines Pramana as the one which is "Yathartham" - one which is true to its object. It is classified into 1. Kevala Pramana (Knowledge) 2. Anupramana (cause or source of knowledge). Knowledge is valid if it cognizes the object as it is. Similarly, the source of knowledge is valid if it is able to give rise to a cognition that cognizes the object as it is. The Kevala Pramana or Knowledge is four-fold - The Knowledge of Vishnu, the Knowledge of Lakshmi, the Knowledge of Yogis and the Knowledge of Ayogis. We are surrounded by a universe, part of which is directly perceivable by our sense organs. There is also another part that is not directly perceivable. That part of the universe that can be directly perceived falls under the purview of Pratyaksha Pramana. The other part which cannot be directly perceived falls under the purview of Anumana or Agama Pramana. These three Pramanas fall under the category of Anupramana.

Further, Sri Madhvacharya explains these aspects in detail for the benefit of all. Madhva Philosophy bases its doctrines on a set of valid, authoritative sources of knowledge called Pramanas. These Pramanas help us in understanding all aspects of the universe such as creation, its purpose, the goal of mankind and how to achieve it.

Further, after Madhvacharya, several Acharyas wrote their commentary for this work, topmost among them is Sri Jayatirtha, who is well-known as Teekacharya, as his life goal is to write commentary for Madhvacharya's literatures. Sri Jaya Tirtha also wrote an excellent commentary for the work of Madhvacharya, Pramana Lakshana. Once when Sri Jaya Tirtha was in his cave, Sri Vidyaranya, the famous Mayavada scholar, of the Vijayanagara Empire, met Sri Jaya Tirtha at Yeragola cave and he appreciated the commentary written by Sri Jaya Tirtha on Pramana Lakshana of Srila Madhvacharya. Sri Vidyaranya, an unrivalled scholar was awe-struck with the extent and depth of the philosophical works of Sri Jaya Tirtha, the stately grandeur of style, majestic diction, rapier-thrust like logic, keen and penetrating perception of all meanings and interpretations hidden in the innermost recess of the heart of Srila Madhvachraya, his invincible clinches, his dignified controversial level and his profound acquaintance with the entire mass of literature of other schools. In token of his admiration of this saintly scholar and genius, Sri Vidyaranya seated Sri Jaya Tirtha, the pontiff of Sri Uttaradi Matha, with all his memorable works on a decorated elephant and paraded in a grand procession. The procession was done with Srila Madhvacharya's literature kept on an elephant which indicates the acceptance of Srila Madhvacharya's philosophy to wider society.

From these incidents, we can understand that Sri Madhvacharya is "Manalakshanakarakah – One who complied a treatise known as Pramana Lakshana," even the great Mayavadi scholars like Sri Vidyaranya also get mesmerized by the depth of analysis and understanding of the work, Pramana Lakshana.

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Holy Name 47: Tattvasankhyananakartaa

Meaning – One who compiled a treatise known as Tattva Sankhyana

Pastime – After accepting the Sannyasa order from Achyutaprajna, Sri Madhvacharya started to study under him. Sri Achyutaprajna wished to make his dear disciple more learned. He started teaching an Advaita text called Ishta Siddhi, which was an ocean of argumentative

complexities. As his guru was teaching, Sri Madhvacharya listened to this composition without any interest. This Ista Siddhi literature was written by Vimuktaatman, who was a famous Mayavadi and this composition has eight sections dealing with all the main tenets of Advaita, such as Jagan-mithyathva, the illusory nature of the world, etc…

After hearing the first verse of the composition, Sri Madhvacharya pointed out that there were 32 mistakes in the very first verse of Ishta Siddhi. Achyutaprajna clarified that these were explained and resolved in the next sections. Sri Madhvacharya requested him to cite the explanations. After hearing the further explanations, Sri Madhvacharya did not agree with the points. Sri Achyutaprajna, a great scholar on Advaita became angry and said "I cannot teach you". Others who heard this, started doubting the very concepts of Mayavada, as this (authoritative) composition itself was found defective.

Much later, Sri Madhvacharya compiled a work known as Tattva Sankhyana, which is a short work of only eleven verses that spells out the Vedantic knowledge that is the classification of this universe in a simple, logical and succinct manner to bring maximum benefit out of its understanding. At the outset, Tattva Sankhyana begins with the implicit definition of the word Tattva. The school of Sri Madhvacharya is a realistic school of Vedanta Philosophy. The main feature of realism is that it accepts the objective world as real; that is to say, the world is not a mere mental projection. It is there in space and time as different from the mind. The one which is "real" and not "superimposed" is called Tattva. For example, the pot we see in clear daylight or God, known through the scriptures is a Tattva. In the classical example of a rope appearing as a snake, the appearance does not qualify to be called as a Tattva, as it is superimposed and thus unreal.

In this way, all the prominent arguments of Mayavada were defeated by Sri Madhvacharya in his work, Tattva Sankhyana, in a very concise and effective manner. That's why, Sri Madhvacharya is known as "Tattvasankhyananakartaa – One who compiled a treatise known as Tattva Sankhyana."

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Holy Name 48: Srimattaattva-vivekakrt

Meaning - One who compiled a treatise known as Tattva-viveka

Pastime – Until Sri Madhvacharya's advent humanity did not know that there was a major work called Tattva-viveka, authored by Lord Vishnu Himself, which is supposed to be the ultimate authority on Ontology, which is the branch of metaphysics that deals with the nature of being and Supreme being. Since this literature had become extinct, Sri Madhvacharya, who is the incarnation of Lord Vayu-deva and a great devotee of Lord Vishnu, with his divine power resurrected a few key verses from the original composition and named the work 'Tattva-viveka'. This is one of the several extinct documents and references that he has resurrected through his works. Being the faithful servant of Lord Vishnu, Sri Madhvacharya didn't want to write or say anything on his own, even though he had the capabilities, still, he looked for the compositions of Supreme Lord Vishnu or Vyasadeva and brought out the prominent works, even though it may appear to be extinct, and made it available to everyone and by which he established the position of Supreme Lord Vishnu. Following this, Sri Madhvacharya composed a companion work known as Tattva-sankhyana, which complements Tattva-viveka and gives

a further understanding of the subject. Since Tattva-viveka is the reference for Tattva-sankhyana, there is no question of needless repetition.

Tattva Viveka is an ancient exposition of the central doctrines of Vaishnava Philosophy such as the reality of the Universe, the five cardinal differences, the nature of the souls, the nature of liberation etc. It aptly summarizes the central concepts of the ancient Tattva Viveka text in thirteen verses. In this short work, Sri Madhvacharya has given a complete description of all entities in the whole universe, different types of reality have been enumerated and classified into independent (Svatantra) and dependant (Paratantra). Lord Narayana, the Supreme Lord alone is independent and all other categories are dependent on Him.

From this incident, we can understand that Sri Madhvacharya is “Srimattaattva-vivekakrt - One who compiled a treatise known as Tattva-viveka.”

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Holy Name 49: Kandaanatraya-kartaa

Meaning – One who complied three literatures, known as Kandana-traya, to condemn the defects of other religions to condemn the defects of other religions

Pastime – Kandana-traya is a collection of three treatises - Mayavada Khandana, Upadhi Khandana and Prapanchamithyatvanumana Khandana, these treatises critically review the Advaita concepts of Mayavada, Upadhi, and Mithyatva.

In Mayavada Khandana, which consists of 20 verses, he shows that Mayavada, the identity of soul and super-soul, the central thesis of Advaita, is riddled with contradictions and that the concept of Jiva Brahma Aikya is not the purport of the Vedas. Having condemned Advaitic concepts, he then establishes his philosophy by quoting the last five verses of chapter 15 of the Bhagavad-gita, which state the supremacy of the Lord, and the principle of difference.

Upadhi Khandana is a short metrical work in 20 verses. In this, he criticizes the concept of "Upadhi", the pluralising factor, which is a central theme in the Advaita philosophy of Sri Shankaracharya. The Advaitin believes that the world of plurality is the outcome of ignorance playing upon the Real. This ignorance is the cause of the bondage and its removal is Liberation. In this work, Sri Madhvacharya points out that ignorance cannot play the role of Upadhi. He refutes this Advaitic theme by examining the nature and role of the concept of Upadhi.

Prapanchamithyatvanumana Khandana is a work consisting of 29 lines. It analyses and refutes the well-known Advaitic reasoning that the nature of the world is illusory.

In this way, Sri Madhvacharya composed Kandana-traya and several other literatures to condemn the philosophy of Mayavadis (Advaitins). Sri Madhvacharya, the great scholar in Vedanta, who was always engrossed in the great auspicious qualities of the Infinite Supreme Being was roaring like a lion in Udupi in the form of excellent discourses against rutting elephants in the form of scholars of opposing schools, the flocks of jackals in the form of Mayavadis (Advaitins) were distressed and fearful. The comparison of the Lion being the nemesis of elephants is extremely popular in Sanskrit literature. Note that Advaita proponents

are not compared to the elephants, but jackals. The cruel, sinning proponents of Mayavada were unable to face Madhva, the incarnation of Mukhya Prana, and the crown jewel of this world and were jealous of his growing popularity. They arranged a meeting to work out vile schemes, under the leadership of Padma Tirtha and Pundarika Puri of Chola country. This was similar to the Kauravas and other evil persons being jealous of Bhimasena meeting under the leadership of Duryodhana.

The Bhavaprakshika literature annotates that Padma Tirtha was proficient in Guptha Patala black magic, Bhairavi Chakropasana, and Advaita Vada. He was a good orator and Guru in Advaita to evil men. Pundarika Puri was a Dveepi (islander). In this gathering of Mayavada proponents, there was a person comparable to Shakuni of Mahabharata, who was a very good speaker, vile and adept at plotting. He spoke intending to make Padma Tirtha, who was a source of strength to the evil men, get more enraged and jealous of the good people headed by Madhva.

Following the statement made by the Advaiti speaker, containing a gist of the problems that Advaita faced at the hands of Madhva, “Our guru Shankaracharya has propagated the ancient Advaita Shastra (Mayavada) which is wonderful and difficult to grasp. It is difficult to reconcile its inconsistencies of statements and logical propositions. This is considered by us as a point of greatness. It states that Brahma is the only reality and even the ancient Vedas cannot define his attributes. All other entities are un-real created by Maya. Only those who are proficient in Advaita propagated by Shankara can firmly establish that there is no Difference (Bheda) in the world, after reconciling the apparent differences within the world consisting of gods, men and Asuras, Brahmins, and lowly born as cognized by direct perception as well as other means of proof such as logic and the Vedas. In the Ajnana-avastha (unenlightened state), the world seems to be real, while all of it, with the sole exception of Brahman, is merely an illusion and unreal.”

“This is explained by Mayavada by the concept of Vyavaharika Sathya, the reality of the world for purposes of Vyavahara – activity before enlightenment. The world is cognized to be unreal as a burnt cloth when true knowledge is obtained from Vedic texts. Even the residual reality of the burnt cloth, which has shape and threads, but is not cloth is lost when inner enlightenment that there is none other than Brahman who is real is obtained when the world vanishes like water coming into contact with red hot iron. The precepts of our Guru which thus reconcile the mutually contradictory real and unreal states of the world are indeed marvelous. Jnanishrestha and other greats of our Advaita have attained Moksha, the state of identity with Nirguna Brahma. You, Padma Tirtha, and others are the protectors of our interests and should listen to my woes. Otherwise, Mayavada is becoming extinct.”

“In the dense forest named Mayavada, Bhattas, followers of Kumarila Bhatta were lost and could not find answers, Prabhakaras, the followers of Prabhakara, or the Sun could not shine (Sunlight could not penetrate). Buddhists (Mahayana) and others were afraid to gain entry, just as a large vehicle cannot enter a dense forest. Such a Mayavada forest, hitherto impregnable is now being attacked by the fire of Tatvavada, which holds that everything is real. Our ignoring this is not proper. Alas! Our great Padma Tirtha had taken repeated vows in the presence of all at every place visited by Madhva that he would prevent his further movement. But Madhva has continued his victorious march and has now come near us. We are really unfortunate.”

“Attempts to stop the onward journeys of Madhva and his preaching have been started right at the time of his southern tour. Madhva will contradict the questions raised with valid grounds and reject them. He will put forward a logical argument so powerful that others cannot reject it. Thus, he puts his opponents to shame. He will especially criticize us, the followers of Mayavada. This refrain is being heard repeatedly everywhere. Oh, what shall we do now?”

“I am distressed to hear from travellers that Ananda Tirtha has rejected the validity of 1.25 Lakh verses written by our Acharya Shankara in support of Mayavada with a single sentence. The pain inflicted on my mind by this statement has brought me here. You, Padma Tirtha, are the only person who can take on this Madhva effectively and rescue our Mayavada. The gently smiling Madhva whose body is endowed with all the 32 auspicious features makes those who see him wonder whether he is the great Veda Vyasa himself or whether the Vedas themselves have come down in his form. Such words of eulogy from the men who have seen him cut like a sword at the main root of Mayavada. Some of our men say shamelessly - “Madhva’s Bhashya (Commentary) is simple, straight, and easy to understand and is reinforced by strong Pramanas (evidence). What harm can be caused by it to us?” Such people have drowned us in an ocean of unfathomable shame. It is interesting to note that those scholars who had objectively studied the issues involved in Advaita and Tatvavada had been impressed by the force of Madhva’s logical arguments and valid proofs and had already been mentally converted. The Diehard attitude person speaking here is looking at the matter from his perspective.”

“Madhva and his disciples have now spread themselves all over wearing the Vaishnava impressions of Chakra, Shankha, etc. Please devise a strategy for our welfare by which our folk can be saved from having minds trapped by their excellent behaviour and convincing words like sea creatures get caught in the strong nets. The disciples of Madhva quote inferences supported by sruthis to counter our tenet that Brahman is Nirguna in debates to prove that Brahman is a repository of all auspicious qualities such as Jnana, Ananda, etc. and thus flood the minds of the listeners with Brahma being the spring of all virtues. Statements lauding an enemy’s strength/virtue should not be elaborated. In a nutshell, at this time of danger to our Advaita, disciples of Madhva are rapidly spreading like the waters of the Mahapralaya (Universal deluge) speedily causing destruction.”

Hearing this narration of woes, another foolish but proud person called Kashta, who knew the minds of the proud Padma Tirtha and others, made a loud and arrogant speech pleasing his brethren around. Kashta spoke,

“These cowards who lack self-confidence are getting demoralized merely hearing of the might of the enemy even before any contact. The butter which melts only after contact with heat is surely braver than these people. Mayavada of Shankaracharya, which has filled us all with happiness, teaches that after attaining enlightenment gods, men, birds/beasts and all else will become unreal and mere illusions. This is like Shukracharya’s magic which defeated and humiliated the Brihaspati, the Guru of Demigods by making things vanish even as they were seen. When we have with us protectors like Padma Tirtha and others who have mastery of this Vidya, why should we be afraid? We need not worry even if Advaita is rejected by them by impeccable logic supported by irrefutable Pramanas (evidence), prevailing over our Nirguna Vada and we are unable to defend Advaita. We have other remedies. Padma Tirtha

who is also a master of six techniques of magic will protect us. The six techniques are - Chalana, Vashikarana, Sthambhana, Vidveshana, Uchchatana, and Marana. The obvious implication is that what we cannot win in a contest based on truth and evidence, will be won by underhand and magical methods such as Necromancy."

"The doctrines of Tattvavada have caused difficulty even to great Acharyas like Shankara, famous for their unrivalled knowledge of the Identity of the soul with Brahman. Though we cannot ignore them, right now, there is no need for panic and lamenting at our misfortune."

"There is an underlying assumption of the Advaita speaker that refuting Tatvavada purely on merits is likely to be very difficult, if not impossible, and hence, other methods would have to be thought of. Some of our intelligent scholars should go to those who are neutral in the conflict between them and us and plead – "Alas, our ancient Advaita is being destroyed by this new person, Madhva". We should give colourful descriptions of both true and false allegations of defects and faults of Madhva and his followers and thus make the neutral persons go against them. Our Shastra is upheld by the tenets that Brahma is not capable of being described in words. Every discrepancy is explained by Maya. Similarly, we should not clearly express our own opinions, but get our purposes achieved by Maya (crooked) means and defeat all those against us. The idea is to avoid a confrontation with Tatvavada where the positions of each are clearly argued out and cases can only be decided on merits but to rely on subterfuge and deceit to defeat it."

"Before the preachers of Tatvavada reach any village, we must use methods like Sama (persuasion), etc. and ensure that they are not well received. If they still manage to enter, our men should be deputed to insult them and use means like beating up, snatching their books, etc. The methods to be used are Sama – persuasion, Dana – giving gifts or favours, Bheda – creating dissensions, and Danda – use of force or fear, etc."

Discussing and conspiring amongst themselves in this manner at that time, the crooked Mayavadis planned out their course of action and started creating trouble and opposition to Madhva, the devotee of Lord Hari, the wielder of the Discus. Otherwise, how would they qualify for being condemned to drown in the ocean of eternal hell, whose cruel waters are miseries and sorrows? The scheming Mayavadis assembled at Udupi. In the guise of seeking a debate with Madhva, in which they hoped to discredit him, they persuaded Pundarika Puri who was wearing the habits of an ascetic and was a great hater of Lord Vishnu to represent them against Madhva in the debate. He had also wrongly thought himself to be an erudite scholar.

The foolish Pundarika Puri challenged the great scholar Madhva to face him in a debate. This was like a mongrel which eats refuses to call a lion to a duel, or the one-eyed crow calling a swan for a contest in beauty or a sly fox asking a tiger to fight with it. Though Pundarika Puri was fickle-minded, insignificant as a scholar, and unable to sustain his position, like a small glow-worm, that flutters and which has weak wings, Madhva with great natural effulgence who could not be defeated by anyone in the debate did not neglect him, just as a fire with great flames and natural lustre does not neglect the glow-worm but destroys it.

Madhva's presentation of his position (Tattvavada) and rejection of his opponent's position (Mayavada) was supported by strong, indisputably valid Pramanas (evidence) from the Vedas and Smritis, evidential and inferential proof. Madhva, the venerable knower of Vedas, easily

demolished Pundarika Puri's arguments and objections. In a pious submission to please Vishnu, he gave a discourse on the true meaning of the Vedas. Madhva's flawless discourse on the Vedas was listened to by many Brahmins who had studied the Vedas properly to recite them without errors in pronunciation, recitation, etc. They surrounded and saw with great happiness, Madhva, who was beautiful and a great exponent of the Vedas.

Madhva while rendering the Vedas was pronouncing the sounds - vowels and consonants with a perfect accent. Letters beginning with 'ka' were pronounced by the correct parts of the body like the tongue, throat, etc. mentioned in the Vedas and soft and harsh pronunciation at the appropriate places, thus causing the three states of Pasyanthi, Madhyama, and Vaikhari along with the qualities of the respective deities. Then other superior Vritthies called Pakavathi and Pipeelika were pronounced by Madhva, the perfect recital of Veda by Madhva was embellished by superior Shadangas (Six constituents such as Shiksha) which made the true meaning become explicit and created wonder amongst the three worlds. Madhva's greatness was manifested in the majesty of his recitation of the Veda with the usage of perfect intonations and pronunciation. His perfect recital was the best illustration of reciting the Veda as prescribed in science for understanding the Veda and was venerable even to the demigods. There is no illustration possible of this matchless perfection.

The gathering of learned Brahmins there was exhilarated by Madhva's lecture on Vedas which was like the one by Lord Brahma himself. They were curious to know who could win in the debate. They approached Pundarika Puri with these words. Madhva with his complete Jnana (Knowledge), has explained the true meaning of Veda eloquently. It is wonderful. We are keen to hear yours and therefore request you, erudite Pundarika Puri, to give your discourse similarly on the Veda countering Madhva's. When thus requested by the Brahmins, the wicked Pundarika Puri attempted to show by his discourse that he was no less than Madhva. Instead, he became an object of ridicule like Paundraka Vasudeva for trying to show himself as equal to Lord Krishna.

Pundarika Puri putting up a pretense of his prowess in Veda took up analyzing the compound word "agninarayimashnavat", a word from the first sukta of Rigveda. He erred in the analysis by splitting the words "Agni narayim" instead of "Agnina" and "rayim". The knowledgeable Brahmins present immediately humiliated him for not knowing even how to analyze the words of the very first verse of Rigveda.

One may doubt, why Pundarika Puri who should have been proficient in grammar made such a silly mistake. Bhavaprakashika explains that Goddess Sarasvati, the goddess of speech, annoyed at this attempt to malign Madhva, prompted Pundarika Puri from within to utter the wrong way.

The fraudulent Mayavadi fox, Pundarika Puri had called himself a tiger among scholars and had been venerated as such earlier. But after his encounter with Madhva, the lion that decimates tigers in the form of opponents in debates, he stood exposed in his true colours as nothing more than a fox having lost his title name of Panditha Shardula becoming Pundarika (tiger) only by the name. Meanwhile, Padma Tirtha stole the books of Sri Madhvacharya, but Sri Madhvacharya acted swiftly and got back his books.

In this way, several attempts made by Mayavadis to curb Sri Madhvacharya was failed miserably. Sri Madhvacharya continued to expose the defects of Mayavadis, even once he said, “You, thieves calling yourselves as Mayavadis! Stop your arguments that the world is unreal, stealing the world itself. Runaway from here. All the people who have seen you will come and catch you. It is time for you to quickly get into your caves.”

From this incident, we can understand that Sri Madhvacharya is “Kandaanatraya-kartaa – One who complied three literatures, known as Kandana-traya, to condemn the defects of other religions to condemn the defects of other religions.”

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Holy Name 50: Sritattvodyotakarakah

Meaning – One who compiled a literature known as Sri Tattvodyota and gave that to his disciples

Pastime – After completing his commentary on the Brahma-sutra, Sri Madhvacharya started to propagate the same and just listening to the Brahma-sutra commentary, many people became his disciples and followers, and his popularity rose tremendously. Some Advaitic (Mayavada) scholars could not tolerate it. So, one of their leaders challenged Sri Madhvacharya to a debate. Sri Madhvacharya accepted the same, time and venue were fixed. However, when the debate started, the scholar could not start his arguments at all. He sat in front of Sri Madhvacharya spellbound and mute. Then, Sri Madhvacharya started the debate by providing both the opening arguments of the opponent and the replies by explaining the Siddhanta to the arguments. Before the debate could end, the scholar and his group ran away from the scene. This incident led to the writing of a very interesting literature known as Sri Tattvodyota, which is based on the arguments and counterarguments made by Sri Madhvacharya. This is one of the major works of Sri Madhvacharya, both in volume and content.

From this incident, we can understand that Sri Madhvacharya is “Sritattvodyotakarakah – One who compiled a literature known as Sri Tattvodyota and gave that to his disciples.”

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Holy Name 51: Tattvanirnayakartaa

Meaning – One who complied literature known as Tattva Nirnaya or Vishnu Tattva Nirnaya

Pastime – During Sri Madhvacharya's stay at Amaralaya temple at Kudel, he met with the opponent Sri Trivikrama Pandita, who is well-versed in all the schools of thought and personally following Mayavada (Advaitic) principles. They had a debate for 15 days, and during these discussions, Sri Madhvacharya systematically refuted each and every false schools of thought. Sri Sumadhva Vijaya gives a brief outline of these discussions and arguments.

First, Sri Madhvacharya took, Samkhyas, the school of philosophy, classifies and defines characteristics of entities and the orderly derivation of the world of day-to-day experience from them. There are two kinds – Those who do not accept the existence of the Supreme Being

(Nireeswara) and those who accept the Supreme Being and souls along with the Nature principle (Seswara). The Nireeswara Samkhyas are rejected first. Out of these, the ones who do not accept the need for a creator Iswara or Supreme Being, argue that Nature unaided by any super force is responsible for the world by a process of natural transformation. Please note that this is the “simplest” explanation possible and is also favoured by modern science.

If it is argued that Pradhana (Nature principle) is the primal cause that transforms itself into the world, by giving the example of Milk becoming Curds without any other known agent and by itself, the example given of Milk is defective. The method used by Poorvapaksha is to use the Anumana that the world is a transformation of Nature principle, which happens by itself, as the world transformation is independent and not under the control of any other agency external to it. The example given is that of Milk curdling by itself. Note the similarity to modern scientific concepts or Charvakas, who believe that the existence of God is unproven as a primal cause. The Siddhantha answer is that Milk curdling is not an independent process according to Shruthi, which says – “Yethena havaava payomandam bhavathi”. Even the transformation of milk to curds is caused by God. The argument for the refutation of Poorvapaksha is based on Shruthi. Other Shruthi texts preclude any other example given of a transformation independent of the Supreme Being.

Tattvavada offers the following Anumana (argument) to establish the Siddhantha, the creation of the world under consideration must be according to the desire of a Chethana (Living force), as it is a creation. An example is the creation of cloth. The act of creation implies a creator, as the weaver creates cloth. Inert entities like cotton etc do not transform themselves into cloth etc without such an external creator. There is no example of creation being done on its own by non-conscious entities. The same method is used to reject other schools like Bhatta etc which argue that Iswara is unnecessary. Some Nireeswara samkhyas hold that only the Pradhana (Material elements) is not the primal cause, but Chethana (Living force) is also required. The Pradhana is the primary and Chethanas are the secondary cause. In this way, Madhva defeats the philosophy of Samkhyas.

Second, Sri Madhvacharya took, Vaisheshika, the school of thought or philosophy answer that Iswara (Supreme Lord) is full of knowledge according to the Shruthi, this Anumana “proving” Him ignorant is fallacious. The Shruthi which proclaims that Iswara is full of bliss is not accepted by them. The Vaisheshika accepts Shruthis as Pramana (evidence) and argues that Iswara is all-knowing according to it. “Yah sarvajnah sarvavidyasya jnanamayam thapah”. Tattvavada quotes the Shruthi, “Anandam brahmano vidvan na bhibhethi kuthaschana” etc… to show that Iswara is of the essence of bliss also.

The Vaisheshikas consider that the relationship between an object and its quality is a Samavaya relationship which is only one according to them. Therefore, the two Samavaya relationships between the Jiva and his sorrow and Iswara and his knowledge, etc have to be identical, thus giving sorrow also to Iswara. If these are non-identical, they are going against their basic tenet (Apasiddhantha). To explain away this obvious error, the Vaisheshika can argue that though the samavaya relation is one, it appears to be different due to Upadhi. This is examined by Madhva, If the difference between the two Samavayas is considered to be due to Upadhi, let it be specified whether this Upadhi itself is real or unreal. In both cases, the defects stated by us that sorrow to Iswara or non-identity of the samavaya relation will be unavoidable. There can not be a third alternative of Sadasadvilkshana (different from both real

and unreal) for Upadhi, in your case, as the Mayavadis would propose. The logical analysis by which the existence of different Samavayas is not due to Upadhis is equally valid with respect to qualities of the Supreme Being such as capacity, bliss, power, knowledge, etc and Himself. So, He must have infinite, different auspicious attributes, where the Difference is real according to Vaisheshikas. In this way, Madhva defeats the philosophy of Vaisheshikas.

After defeating the Vaisheshikas school of thought, Sri Madhvacharya deals with Bauddha Madhyamika (Buddhism) and Advaita doctrines as the third and fourth. This implicitly shows that the structure of tenets of both schools is similar and their refutation is by similar arguments.

Madhyamika Bauddha's school of thoughts hold that Shunya (Void) is the Parathathva. There are two kinds, those who publicly acknowledge their beliefs and those who do it secretly. Buddhists, who do not accept Vedas, have three groups – Vijnanavada, Shunyavada, and Kshanikathvavada. The Shunya Vadis are either those who openly profess it and secretly do so while claiming to be accepting the Vedas as an authority. Those wicked persons (Advaita) say that the Vedas which consist of Mantra, Brahmana, and Upanishaths are Athathvaavedaka, not stating the truth as far as the first two sections are concerned, call themselves Vedanta followers while calling Shunya of the Buddhists as Brahman. The Universe consisting of space etc which is Apara is unreal and is only seen as superimposed on the only reality is Brahman. This being the tenet of the Mayavadis (Advaita), there is no special feature of Brahman which is not there in Shunya. Thus there is no difference between Shunyavada and Advaita. Srila Prabhupada, the great devotee in Madhva-Gaudiya Sampradaya comments that “There is no difference between Mayavada and Shunyavada, Mayavada is covered Shunyavada”. Shunya, the subject of the debate being unreal, cannot be an Adhishtana as any entity which has to be one has to be real like the Shukthi or shell. This example quoted by Tattvavada proves by the negation that Shunya can not be Adhishtana also. The Bauddha was forced to concede that Shunya could not be a cause of the world, in the manner of a Potter making a pot. Now, the argument that it is only an adhishtana is also proved wrong, as any such must be real and Shunya is not.

Sri Madhvacharya is considering the argument that Advaita (Mayavada) is not the same as Bauddha as the former accepts the Vedas as an authority while the latter does not. This is answered by the point that anyone who says that he accepts something as valid and at the same time says that what it says is untrue is guilty of self-inconsistency. Thus he is accepting that the Vedas are not valid Pramanas. The charge that Advaita does not accept the validity of a major portion of the Vedas is unanswerable once they say that it is Athathvaavedaka, as they do. Madhva, the all-knowing, refuted all the Nyaya (logical statements and proof) used by Bauddhas and Mayavadis to show that the Siddhantha (Philosophy) is to be rejected. He showed that there is no basis for their claim that Brahman is without any attributes. Thus he refuted both of them like Indra destroying two sets of opponents.

Fifth, Sri Madhvacharya took, the Charvaka school of thought or Philosophy, which argues that Prathyaksha (direct cognition) is alone a valid pramana (Proof), and has no means of establishing the absence of such entities like Dharma. For extrasensory entities like sin, merit, etc there can not be sensory proof by definition. Unaided Anumana cannot prove either their existence or non-existence. Thus, they have to be known only through Agama Pramana (Proof of Vedas). The Charvaka, who does not accept the validity of Agamas (Vedas) also has no

way to deny their existence. A statement of a person can never be accepted as a valid Pramana for extrasensory entities, as it is composed by a person, with the example of a statement of a mad person.

Madhva refutes the arguments of Charvaka that, if we have to accept the words of a person as an authority in matters of dharma etc which are not capable of verification directly, we have to be sure that he knows the subject fully in the first place. As we are ignorant of the subject, we can never be certain as to the extent of his knowledge and therefore whether we can rely upon his unsupported statement. Further, we can also not be sure whether he is telling the truth or falsehood with unknown motives. Proof of his telling the truth which is not susceptible to verification by Prathyaksha can only be Anumana, which can always be countered by another one proving the opposite conclusion, with a different suitable example. Hence, only when his words are supported by Agama (Vedas), there can be some certainty about the validity of his statements. This applies without any distinction to the words of all prophets who lay down their prescriptions of Dharma etc usually relying on the claim of a direct approval by the Supreme Being, which can not be verified by others. One has to know the validity of one's beliefs about extrasensory entities like God, Dharma, etc. All Paurusheya compositions (literature composed by ordinary persons) are suspect for the reasons explained earlier. Only when they are supported by the Apaurusheya Vedas, which are proven to be free from all defects, can they be accepted? Following invalid beliefs and wrong paths can only lead to eternal sorrow. In this way, Madhva defeats the philosophy of Charvakas.

Finally, Sri Madhvacharya concludes that, if our Siddhantha is accepted as valid, the good people will enjoy their essential nature of bliss in Moksha (Liberation) along with the enjoyment of different objects of pleasure. This will be granted by Lord Sri Hari. But, if it is asked when Mukthi is attained or how is it attained, any answer given will make the Mukthi Visheshitha with attributes. Therefore, Identity with Brahman who is undifferentiated which is the tenet of Advaita is immediately negated by such replies. Therefore, this Mukthi as specified by Advaita is not acceptable to wise persons. Becoming one with Nirvishesha Brahman is self-contradictory when trying to give answers to such questions about Mukthi. If no reply is given, the nature of Mukthi will never be known. Muktha, who does not have any features such as intellect etc… will be like a wooden doll not capable of any experience even happiness internal or external. Such a person does not achieve any worthwhile objective in Moksha (Liberation). According to the Vaisheshika, the Muktha soul does not have the senses, mind, experience of external or internal objects, etc. Such a one will be like an inert doll and such Mukthi is unwanted by anyone. Iswara (Supreme Lord) has the knowledge, desire, and effort and will never suffer any undesirable experiences at all times. If Vaisheshika says that because sorrow is always accompanied by happiness in Samsara (material world), the same must be the case in Mukthi (Spiritual World). Therefore, to avoid sorrow completely in Mukthi, even happiness has to be given up there. With the same logic, one can argue that the soul has swaroopa in worldly life along with sorrow, it should be given up in Mukthi. Thus, you will have to accept even Shunyavada. In this way, Madhva refutes the thoughts and arguments of all schools like Vaisheshik, Charvaka, Mayavada, Bauddha, etc... and establishes the supremacy of Lord Vishnu. In this way, Sri Madhvacharya won over the great scholar Sri Trivikrama Pandita and made him his disciple.

Following the same, Sri Madhvacharya authored a literature known as Vishnu Tattva Nirnaya, as its name indicates is composed to establish the supremacy of Lord Vishnu by quoting

references from the various Vedic scriptures. The central theme of this work is to firmly establish that Lord Narayana is full of auspicious attributes and he is free from all blemishes, He is superior to Goddess Lakshmi and all other mortals and He is known only through the Vedic Scriptures. Further, in this work, Sri Madhvacharya condemns and refutes the Charvaka system of atheism and establishes that a theistic philosophy based on sound principles as stated in the Vedas is absolutely necessary for the good of the world as atheistic thinking can lead to chaos. Also, he refutes several other false schools of thought like Vaisheshik, Mayavada, Bauddha etc… He proves that the Vedic literatures or Vedas are authorized because they are not authored by any human being. Last, establishes with suitable quotations from Vedas that Lord Vishnu alone is represented by the term Brahma, and is the sole controller of all functions in this world.

During the time of Sri Madhvacharya, he personally debated and defeated opponents from other schools of thought and established the supremacy of Lord Vishnu. For the benefit of others, especially preaching devotees, after his time, he wrote this literature Vishnu Tattva Nirnaya. That's why, Sri Madhvacharya is known as "Tattvanirnayakartaa – One who complied literature known as Tattva Nirnaya or Vishnu Tattva Nirnaya."

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Holy Name 52: Karmanirnayakarakah

Meaning - One who complied a literature known as Karma Nirnaya

Pastime – Sri Madhvacharya always states that each statement or hymn in the Vedas has at least three meanings, the primary meaning of all the hymns is the praise of Lord Vishnu. During that few people or scholars remarked that Sri Madhvacharya was only propagating the '*Tattvajnana*' section of the Vedas but was not versed in the '*Karmakanda*' section of the Vedas. Indirectly it is a challenge to Sri Madhvacharya, how he will prove the glorification of Lord Vishnu with the hymns or verses that merely speak about sense gratification and enjoyment in this material world. If Sri Madhvacharya does not prove the glorification of Lord Vishnu with these verses of Karmakanda, then his verdict or statement of Vedas' primary meaning is the praise of Lord Vishnu.

Being a great preceptor, he took up the challenge and composed literature known as 'Karma Nirnaya', in this work he took the hymns or compositions that deal with the Karmakanda section of Vedas, which appears to glorify the demigods, and he has shown that even hymns dealing with Karmas are actually the hymns in praise of Lord Vishnu. He has illustrated various aspects in this work. He has chosen hymns in a 'chandas' (metre) called 'Mahanamni' which apparently praises the demigod Indra and explains its significance with reference to Lord Vishnu. Scholars and followers were mesmerized by this work, which illustrated the profundity of Madhvacharya's knowledge of the Vedas.

Further, while Sri Adi Shankaracharya has stated that only a few Vedic statements are to be taken as stating real philosophy and the others are *'a-tattvavedaka'* (not having any philosophic meaning), especially the statements of the Karmakanda section of Vedas. But, Sri Madhvacharya rejected this statement of Sri Adi Shankaracharya and upheld that all Vedic statements are basically stating the philosophic truth and the supremacy of Lord Vishnu.

From this incident, we can understand that Sri Madhvacharya is “Karmanirnayakarakah - One who compiled a literature known as Karma Nirnaya.”

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Holy Name 53: Kathalakshanakartaa

Meaning - One who complied a literature known as Katha Lakshana

Pastime – Being the great empowered Acharya, Sri Madhvacharya took up the responsibility to reestablish the standards and protocols for every aspect of Spiritual life. One of the prominent aspects of Spiritual life is preaching, which is propagating the glories of Supreme Lord Vishnu. In this activity of propagation, the prominent act is to debate. Sri Madhvacharya descended to defeat the false schools of thought by debating, so keeping this in mind, he decided to compile the work, which will act as the guide for debate. Healthy philosophical debates play a primary role in the intellectual development of all aspirants. The art of debating is very ancient. Katha Lakshana is a concise treatise composed by Sri Madhvacharya about the art of philosophical debate. This Katha Lakshana is based on Brahma Tarka, an ancient philosophical work of great importance. The word "Katha" stands for a debate and “Lakshana” stands for characteristics. In this short work, Sri Madhvacharya conveys to everyone the characteristics of a proper debate. In which, the different types of debates are introduced their protocols, what should be the mood of the persons participating in the Katha (debate), Katha between different people, duties of referees, duties of observers, victory and defeat, etc... are nicely elucidated by Sri Madhvacharya. During his debate with Guru, disciples, elders, opponents, etc… Sri Madhvacharya always followed the protocol as he mentioned in his literature. This work became the guiding light for all the followers of Madhvacharya for debate, even for other traditions people use to refer to this work as the standard guide for debating.

From this incident and work, we can understand that Sri Madhvacharya is “Kathalakshanakartaa - One who complied a literature known as Katha Lakshana.”

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Holy Name 54: Srigeetaabhasyakarakah

Meaning – One who wrote a commentary for Srimad Bhagavad-Gita

Pastime – Sri Madhvacharya, being the great Vaishnava Acharya, commented on Srimad Bhagavad-Gita, this is considered to be his first work. After this, Sri Madhvacharya travels to Badrikashrama, which is the abode of Lord Nara Narayana, along with his disciples. While on the way to Badrikashrama, Madhva travelled through many places doing things that were wonderful in all three worlds and gave happiness to people just by remembering their deeds. He reached the portion of Badarikashrama visible to mortals. There he offered his obeisances to Lord Nara Narayana. The word Narayana, derived from the root word Rayana preceded by Na, who is the Supreme Being dwells here as the crown jewel of Bharatha Khanda. Sri Madhvacharya with vast knowledge prostrated before Him and offered the Geetha Bhashya (Commentary on Bhagavad Gita) as his present to Lord Narayana. Madhva with full knowledge had the crowds of people moved some distance away, and started reciting the Bhashya (Commentary) in front of Narayana for His pleasure. He said in the first shloka itself “I will state the Geetha Bhashya according to my capacity.” After hearing the commentary on

the Bhagavad Gita, Lord Narayana was very pleased and in his deity form itself, Lord Narayana comments to Madhvacharya “You can give the most intricate meanings of this Geetha, but you have not said it. For this reason, let the word used in the Mangala shloka or first invocatory verse be *Leshathah*, instead of *Shakthithah*”. *Leshathah* means a little only. Thus, Supreme Lord Narayana gave his seal of approval to Geetha Bhashya (Commentary on Bhagavad Gita). Such words were said by the father of the entire creation Lord Narayana, who is the real author of Bhagavad-Gita.

After the desired change was made and listening fully to the recital of the Bhashya for some time, the disciples went to sleep. They heard the sound of the earth being struck along with *Uchyatham* – let it be said - again and again being spoken by Hari (Narayana). Sri Madhvacharya with great intelligence heard the sound (words), which was emanating from the deity of Lord Narayana, which is being worshipped there and having understood its meaning, got up and continued the discourse on Geetha Bhashya to the disciples.

In his Geetha Bhashya, Sri Madhvacharya has not commented on each verse of the Gita but has given an explanation of about 250 to 300 verses, starting with the 11th verse of chapter two. His sentences are filled with transcendental meanings that only great acharyas like Jayatirtha, Vyasaraja, Raghavendra Tirtha, etc… could understand and explain to ordinary people with their further commentaries.

Further, Sri Jayatirtha, who is the Acharya in the Madhva line appeared to comment on the literatures of Sri Madhvacharya. By the divine will of the Lord, he was brought to the Vaishnava clan and after taking Sannyasa ashrama, he moved on to the cave and started working on commentaries of several works of Madhvacharya. One day while he was sitting in his cave after the completion of the worship, from nowhere a monkey came near Sri Jayatirtha and wrote the “Geetha” word in Sanskrit on a rock nearby. Sri Jayatirtha realized that it was the order of Mukyaprana (Hanuman) to write “Geetha Bhashya Teeka – Commentary on Geetha Bhashya of Srila Madhvacharya”, and he executed the same. Further, Sri Jayatirtha wrote the Hanuman’s figure on the same rock. He also did the installation of the Hanuman deity. Subsequently, the mantapa was built for Mukyaprana (Hanuman).

From these incidents, we can understand that Sri Madhvacharya is “Srigeetaabhasyakarakah – One who wrote a commentary for Srimad Bhagavad-Gita.”

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Holy Name 55: Geetataatparyakartaa

Meaning - One who complied literature known as Gita-tatparya-nirnaya

Pastime – Bhagavad Gita is the most interpreted Vedic literature in the world always, everyone derives their own meanings from its verses. During the time of Sri Madhvacharya, the same situation existed, from Mayavadis to Karmis as their own interpretation of the Bhagavad Gita, which gives random meanings and unauthorized conclusions. This made Sri Madhvacharya unhappy and he was not able to tolerate the great disservice to Lord Krishna, the deliverer of Bhagavad-Gita and Vyasadeva, the compiler of Bhagavad-Gita. Sri Madhvacharya, who appeared to give clear meanings to these holy literatures took up this task and he has composed two commentaries on Srimad Bhagavad Gita. They are Gita

Bhashya and Gita Tatparya Nirnaya. While the Gita Bhashya has been compared to the glowing Sun, Gita Tatparya Nirnaya is like the glittering moon, providing additional clarity on the esoteric meanings of the Srimad Bhagavad Gita. Actually, Gita Bhashya is the first work of Sri Madhvacharya, which basically gives the actual meanings and understanding of the verses of Bhagavad Gita, much later for the benefit of the entire world, he wrote Gita Tatparya Nirnaya to clarify the points, that were misinterpreted and exploited by the other schools of thought.

Gita Tatparya Nirnaya sets off by providing the essence (Tatparya) of Srimad Bhagavad Gita. Not only that, it even goes further and presents the quintessence of entire scriptures. Gita Verses are freely quoted to support the views extended thereby proving that Srimad Bhagavad Gita itself is the essence of all scriptures. The style employed in Gita Tatparya is very unique. First, a brief statement about the chief purport of a complete chapter is given. Then, for selected verses where there is a chance of misinterpretation, a succinct comment is added suggesting the right interpretation. Then authentic scriptural verses are quoted to substantiate the suggested interpretation. Sometimes fresh ideas and interpretations are given which reveal the richness of the Gita thought. All such interpretation is also substantiated by valid scriptural references. The chief aim of Gita Tatparya Nirnaya is not to give word-to-word meaning of the verses but to deliver the essence of Srimad Bhagavad Gita so that it is easily digestible. Therefore, points that are dealt with concisely in Bhagavad Gita Bhashya are expanded in Gita Tatparya Nirnaya and vice-versa. By this, Sri Madhvacharya brought the real meaning of the Bhagavad Gita along with pointing out the defects of other interpreters.

The points addressed by Sri Madhvacharya in the Gita Tatparya Nirnaya literature are Clarification on several key doctrines of Tattvavada, Critique of other schools of thought, Refutation of the identity of Souls with Brahman (Mayavada concept refuting), Alternative interpretation of Vedic passages, Collating points that are spread across, Clarifying the position of Gita Bhashya, Bringing out points that are not specifically mentioned in Gita Bhashya, Bringing out the manifold meanings of Srimad Bhagavad Gita and Quoting from very rare dictionaries like Shabda Kosha.

After composing Gita Tatparya Nirnaya, he offered the same at the lotus feet of Sri Krishna and Vyasadeva, the real author and composer of Bhagavad Gita. They were very much pleased by the conclusions of Sri Madhvacharya and blessed him. After this, Sri Madhvacharya's Gita Bhashya and Gita Tatparya Nirnaya became the guiding light for understanding the Bhagavad Gita, the song of the Supreme Lord Krishna.

From this incident, we can understand that Sri Madhvacharya is "Geetataatparyakartaa - One who complied literature known as Gita-tatparya-nirnaya."

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Holy Name 56: Srimatrgbashyaakarakah

Meaning – One who wrote a commentary for hymns of the 'Rig Veda'

Pastime – Once Sri Madhvacharya states that each statement or hymn in the Vedas has at least three meanings, the primary meaning of all the hymns is the praise of the Lord Vishnu. Even sometimes the Vedas glorify other demigods with verses prayers, and hymns also a

glorification of Lord Vishnu only. When he was questioned by scholars about the same, to show, he illustrated this by writing a commentary on forty hymns (compositions) from the Rig Veda, starting with '*agnimeeie purohitam*...'. Almost all the compositions (hymns) taken by Madhvacharya for commenting, are hymns in praise of different demigods like Agni, Varuna, Indra, Rudra, etc… but he showed to the world by his commentary, how every hymn or composition is primarily a prayer or glorification to Lord Vishnu.

In Rig Veda hymns commentary, Sri Madhvacharya explains how every hymn or composition is primarily a prayer to Lord Vishnu. As in the case of all his works, he has, in this commentary also, shown that the Vedas uphold the supremacy of Lord Vishnu, and the dependence of all the demigods (devatas) on Him. Further, in this work, he has explained the importance of "Rishis, Demigods and Chandas" in reciting Vedas. The scholars and followers were very much mesmerized by the excellent commentary of Sri Madhvacharya.

From this incident, we can understand that Sri Madhvacharya is "Srimatrgbashyaakarakah – One who wrote a commentary for hymns of the 'Rig Veda'."

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Holy Name 57: Srisutrabhasyakartaa

Meaning – One who wrote a commentary on Sri Sutra (Sri Brahma Sutra)

Pastime – On some occasions when there was a friendly debate between Achyuthaprajna and Sri Madhvacharya, during the discussion on the Vedanta, Achyuthaprajna became angry with Sri Madhvacharya, due to his rigid explanation, and said, "If you know the correct meanings of the Sutras, compose the Bhashya (commentary) yourself." A great swan drinks only the milk portion out of a mixture of milk and water placed in front and Good people will always be happy with the good qualities of others ignoring their faults. Similarly, Sri Madhvacharya, the great ascetic (Paramahamsa) took only the order of the Guru to compose the Bhashya, not the other angry words expressed or doubt in his ability.

Further, there was a senior ascetic born in the Likucha family who had all the ornamental qualities appropriate for his status, such as detachment from worldly affairs, victory over the senses, steadfast courage, good speech, etc, along with great devotion to the Lord. Once he Sri Madhvacharya, "If the compositions such as (Shankara) Bhashya etc. are against the tenets of Vedanta as decided by the Brahma Sutras, let them be there, what is the harm to us? Wise Ananda Tirtha (Sri Madhvacharya), you please explain to us the correct meaning of the Sutras and Upanishads."

With these auspicious words of the senior ascetic, all the desires of the good people were manifested, in the moon-like face of Ananda Tirtha gives out the discourse that describes the nature of Hari. In the form of writing a commentary on Brahma Sutra (Vedanta Sutra).

From this incident, we can understand that Sri Madhvacharya is "Srisutrabhasyakartaa – One who wrote a commentary on Sri Sutra (Sri Brahma Sutra)."

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Holy Name 58: Anuuvedaantaakarakah

Meaning – One who complied literature known as ‘Anubhashya’

Pastime – After completing the commentary of Sri Brahma Sutra, Sri Madhvacharya offered it to Lord Narayana, and great work started getting appreciation from scholars and followers. Meanwhile, Sri Achyutapreksha, who is the Ashrama-guru or Sannyasa-guru of Sri Madhvacharya, was very much delighted by the work of his dear disciple. Even though Sri Achyutapreksha was initially with Mayavada thoughts, by the influence of Sri Madhvacharya, he was transformed. So, Sri Achyutapreksha made a habit of reciting the complete Sri Brahma Sutra commentary by Sri Madhvacharya daily before taking his meal, he was determined to execute the same. But he was finding it difficult to do on Dwadashi day (To break the previous day's Ekadashi fast, one has to eat Dwadashi day very early in the morning). When Sri Madhvacharya heard about this difficulty of his Guru Sri Achyutapreksha, he promptly composed a work known as ‘Anubhashya’ to help him out. As the name itself indicates, this work is a summary of the Brahma-sutra Bhashya (commentary of Sri Brahma Sutra). This work follows a simple style and in only about 35 stanzas provides the gist of the Brahma-sutra Bhashya (commentary of Sri Brahma Sutra) of Sri Madhvacharya. By this, Sri Achyutapreksha’s difficulty was removed, and further, all the followers of Sri Madhvacharya obtained yet another great work.

From this incident, we can understand that Sri Madhvacharya is “Anuuvedaantaakarakah – One who complied literature known as ‘Anubhashya’.”

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Holy Name 59: Anuuvyakyanakartaa

Meaning – One who complied literature known as ‘Anuvyakyana’

Pastime – Sri Trivikrama Pandithacharya, who used to be a prominent Mayavada scholar, was defeated by Sri Madhvacharya in a debate. After defeating Trivikarama, Sri Madhvacharya accepted him as his disciple and commenced the teaching of the Brahma Sutra Bhashya to him. After understanding the deeper meanings of the verses of Brahma Sutra directly from the mouth of Sri Madhvacharya. Sri Trivikrama Pandithacharya requests Sri Madhvacharya, “Oh great Acharya, though there are already so many compositions on Brahma Sutra, we still request you to compose a new one, just as demigods wanted to have Skandha, the enemy of Tharaka, even when there were demigods like Indra, etc. In all the immensely profound writings in the compositions, the Yukthis spelt out is difficult to grasp for us due to our mental limitations. Therefore, give us a new composition which will explicitly give all such Yukthis.”

Requested thus, Sri Madhvacharya composed the literature known as ‘Anuvyakhyana’, which is like nectar to the good people, like the proverbial Vajra weapon which destroys the arrogance of evil schools and is like the sunlight to the darkness spread by Mayavada. The brilliant Madhvacharya had this composition written by four of his disciples continuously at the same time with no effort. Anuvyakhyana has contextual matters, explanations, quotes, etc…

The works earlier composed were generally contextual and had to conform to relevant original references only. But a new global composition that will give the logical basis for the

interpretation of Vedanta and Brahma Sutras with the propositions arranged logically and according to subject order would make it clear to one, who need not study all the texts first and fully grasp them before getting a total picture. Thus, Anuvyakhyana is like a compendium of all his previous works. Later this work has the monumental commentary by Sri Jaya Tirtha, called Nyayasudha.

From this incident, we can understand that Sri Madhvacharya is “Anuuvyakyanakartaa – One who complied literature known as ‘Anuvyakyana’.”

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Holy Name 60: Dvasthasarvaduraagamah

Meaning – One who removed or subdued all the false propagators of religion

Pastime – During his preaching tour Sri Madhvacharya went towards the south and gradually reached the great town of Thiruvananthapuram (Ananthashayana). He approached and prostrated to the deity of Lord Anantha Padmanabha, who has the beautiful colour of Indeevara (black) flower, having the lotus in His navel, lying on Adishesha, the serpent bed. There in an assembly of scholars, Madhvacharya, who was the best amongst those who clearly understood the purport of Brahma Sutras, gave a discourse explaining to his disciples repeatedly the meanings of Brahma Sutras, - viz. Achyuta (Narayana) is Brahma (of the Sutras) and is an ocean of countless auspicious qualities and He is completely different from the groups of souls.

Shankaracharya, who had been born in Kaladi earlier, was again born in the family of Kudupusthur at this time. Being envious of Madhvacharya, during this discourse, he said that explaining the meanings of the Sutras is a gross violation of tradition for one like Madhvacharya, who has not composed a Bhashya himself. To give a reply to him, Sri Madhvacharya states, “If my interpretation of the Sutra strikes you. I will surely compose a Bhashya (commentary) in future. There is no law against composing it.” When Madhvacharya said these words with a smile, all the people praised him for his firm response.

When those scholars who are experts in the correct analysis of the physical features of the body saw Madhva and said that he is one who has all the auspicious and good features of a great personality, the followers of Shankaracharya (Kudupusthur) also saw their teacher and finding only the fatness of the back part below his waist praised it as a challenge, to show that he was also a great person. Meanwhile, Shankaracharya with complete knowledge of all branches explained well that according to the science of analyzing the features of the body, the fatness below the waist of Shankaracharya was a defect. When Shankaracharya was unable to counter it, he took an oath that he would break the Danda (holy stick) of Madhvacharya. Making such an oath, which is impossible for him is the nature of an evil person.

Having taken a holy dip at the tirthas in Ananthashayana, and also having taken a bath at the great tirtha called Kanyaka tirtha (Kanya Kumari) very soon, Ananda Tirtha went to the bridge constructed by Lord Rama (Dhanushkoti) to take his bath. Afterwards, he offered his salutations to Sri Ramanatha, who is the immanent deity of the Linga (consecrated by Rama after his victory over Ravana in Rameswaram). Kanya of Kanyakumari is Mahalakshmi herself

as described by Sri Vadiraja in Theerthaprabandha. Madhva's worshipping Rameswara in the Linga there is also directed to the Lord Narasimha Deity immanent in Rudra (Shiva).

In Rameswaram, Sri Madhvacharya met Shankaracharya in the garb of an ascetic coming from the opposite direction. He showed him his Danda (staff) and said smilingly, "You are an angry and ignorant person, now if this Danda is not broken, you will be guilty of making statements which you cannot carry out and hence impotent." Shankaracharya bent his head in shame. He asked for help from other Brahmins there. They replied that Madhvacharya, who is a great scholar makes people happy even by the sight of his moon-like face and is a great scholar. Who will hate him?" After this, in Rameswaram, there were many assemblies of learned scholars for discussions on different Shastra subjects. Ananda Tirtha, the Lord of all different branches of knowledge participated in these assemblies and showing his brilliance in each subject scored victories over them. Sri Madhvacharya, with great intellect, along with his guru lived for the mandatory four months (of Chathurmasya) in Rameswaram without being disturbed by the activities of the evil ones, in the same manner as a lion lives in a cave without being disturbed by the barking of dogs which are weak.

From this incident, we can understand that Sri Madhvacharya is "Dvasthasarvaduraagamah – One who removed or subdued all the false propagators of religion," in this case, the foremost false propagators of religion are Mayavadis, Sri Madhvacharya went to their hub itself and defeated them.

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Holy Name 61: Saanyayavivirti-granthakarta

Meaning - One who complied literature known as 'Nyaya-vivarana'

Pastime – On the divine order of the Supreme Lord, Sri Madhvacharya appeared in this world for the benefit of all the people, that's why he is known as Jagat-guru. For the benefit of the whole world, he wrote a commentary on the Brahma sutra, which is his magnum opus. Further understanding the difficulty of people to understand the complex subject of Brahma-sutra, he further composed several other works on Brahma-sutra in the summarizing form like Anu Vyakhyana and Anu Bhashya. Being the great empowered Acharya, Sri Madhvacharya was easily able to understand the complex subject of Vedanta, further all of his close associates like Sannyasis were able to understand the subject with his regular association and also with other summarized literatures. But, laymen were completely left out, because the subject was too philosophical and complex. All merciful Sri Madhvacharya, who was sent by the Supreme Lord for the benfit of everyone, can't neglect some sections of people and focus on only certain sections of people. So, being compassionate to all people and also thinking of their upliftment, he decided to compose yet another literature, which is Nyaya Vivarna. Even though, this is also a companion work to Brahma-sutra Bhashya and Anu Vyakhyana. Still, it is the summarization of his works on Brahma-sutra.

In Nyaya Vivarna literature, Sri Madhvacharya handled the Vedanta concept in such a way that the Purva Paksha (former view) and Siddhanta Nyayas (correct view) are summarized for each Adhikarana and sometimes more than one Adhikarana is summarized together. The summaries are very brief usually presented in small phrases and extending to a few lines. In addition to the maxims, the supporting Shruti and Smriti texts are also quoted. The gist of the

Sutras, which is difficult to comprehend only from the Brahma-sutra Bhashya or Anuvyakhyana, is presented clearly in simple language for easy comprehension. It helps everyone to revisit the gist of Brahma Sutras in a very short time.

After completing the 'Nyaya-vivarana' work, before signing off, Sri Madhvacharya says, "This work is written for those who are not fit enough to fathom the vast ocean of Nyaya Mimamsa. Though this text reduces the complexity for the laymen, for the experts this itself is a means to deeper knowledge. Even the experts sometimes would benefit from this concise presentation. It is true that no one would be qualified enough to completely understand this vast ocean of knowledge. It is no wonder therefore, that, I, the third incarnation of Lord Vayu, have presented this knowledge in a concise as well as in exhaustive manner, only due to the grace of the Lord. Let the Lord be pleased by all this, which actually happened due to Him only."

In this way, Sri Madhvacharya not only worked for the benefit of great scholars and philosophers, but he focused on laymen too, which is clearly visible from this work. That's why, Sri Madhvacharya is known as "Saanyayavivirti-granthakarta - One who complied literature known as 'Nyaya-vivarana'."

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Holy Name 62: Trilokyavisrutah

Meaning – One who is well-known or famous in three worlds

Pastime – Sri Madhvacharya is the personality, who was visited and worshipped by demigods headed by Indra from the Upper planetary system (which is typically known as Heaven), worshipped by all the sages along with Sesha from the lower planetary system and worshipped by all the kings and scholars in the earthly planet. In this way, Sri Madhvacharya was well-known in three worlds, to prove this. Once Sri Madhvacharya was travelling along with his disciples across the country, during his journey he arrived at Hastinapura (Modern-day Delhi region), slightly inland from the River Ganga, and stayed at one of the Mathas (Place to reside) at a distance in a secluded location. There he lived for the duration of Chaturmasya, a four-month-long period during the rainy season when the ascetic must stay in one place and meditate on the innumerable qualities of the Lord. During this time, the divine river Ganga, desirous of serving Sri Madhvacharya, parted the earth and created a new stream to flow near the Matha where he was staying. River Ganga, who is known as "Triloka-patha-gamini – One who flows through the three worlds (Heaven, Earth and the lower regions)", very well knows the glories of Sri Madhvacharya and how he is glorified in three worlds, considering this River Ganga desired to obtain the blessing of Sri Madhvacharya, whom even Goddess Sarasvati, revered by Sankara and others, considers herself blessed for serving him. It is no wonder that Ganga much lower in the hierarchy of demigod did so. After arriving there as a stream of flow, to the surprise of all, River Ganga became visible to all by manifesting herself as a lady and came before Sri Madhvacharya and prostrated at his lotus-like feet, from a slight distance (keeping an etiquette to a Sannyasi). Her body was grace and beauty personified. The disciples were amazed at the sight. Sri Madhvacharya graced her blessings on the River Ganga.

From this incident, we can understand that Sri Madhvacharya is “Trilokyavisrutah – One who is well-known or famous in three worlds.”

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Holy Name 63: Sri-tantrasarakartaa

Meaning – One who complied literature known as ‘Sri Tantrasara’

Pastime – At the beginning of creation, Lord Vishnu taught all the aspects of worship to Lord Brahma, who is the first being in the creation. This knowledge was known as “Tantras”, which were not available to humans or lost over time. Sri Madhvacharya, who belongs to Brahma Sampradaya, wished to establish the proper base for the propagation of Vaishnavism especially in the form of establishing temples, deity worship, chanting, etc… after his time, he wished the same to continue for the benefit of the world. So keeping this in mind, Sri Madhvacharya mercifully extracted key verses from the original teachings of Lord Vishnu to Lord Brahma and gave the literature known as ‘Tantrasara Sangraha’ or ‘Tantrasara’.

While the objective of the original Tantra spoken by Lord Vishnu to Lord Brahma is noble, there are always people who would misuse it for selfish motives. Therefore, based on its nature and purpose, the Tantra is divided into three, 1. Satvika Tantra 2. Rajasa Tantra and 3. Tamasa Tantra. While Satvika Tantra has an objective to bring good to mankind, the other two varieties of Tantra are used to take revenge on some or cause destruction to Mankind. The Tamasa Tantra (witchcraft) uses extreme ways of rituals and worship to gain wicked ends. So, the work of Sri Madhvacharya is ‘Tantrasara’, which is a compilation of Sattvic Tantric texts, which was personally revealed by Lord Vishnu Himself. It is a critical essence of the larger work, consisting of 440 verses and summarizing the aspects in four chapters. In this, the vast corpus of Vaishnava Mantras is completely covered. Sri Madhvacharya has provided authoritative information on practical aspects like the procedure for chanting important and potent mantras, meditation, constructing a temple, installing a deity, worshipping and so on. Tantrasara is like the Kalpavruksha Tree, which fulfils all desires. It is the king of all Tantra texts. The summary of the work is,

In the first chapter, Sri Madhvacharya provides valuable information about eight great Vaishnava mantras (Ashta maha-mantras), details of Peetha puja, Aavarana puja and other rituals associated with formal worship.

In the second chapter, Sri Madhvacharya provides information about Kalasha puja (Kalasha is a ceremonial vessel that holds sanctified water) and the various forms of the Lord that the devotee has to contemplate. He also provides details about abhisheka (religious ablution) and how proper ablution can invoke special sanctity in the deity being worshipped. He has also provided details about how a sacrificial pit (ceremonial fire) should be set up and the process of performing sacrifice using the kunda (pit).

In the third chapter, Sri Madhvacharya provides invaluable information about how a deity should be formed, and how a temple should be constructed. (One may consider this as a gift from Sri Madhvacharya to the science of sculpting. One wonders at the all-round knowledge and mastery that he has on aspects like constructing the deity and designing the temple, which one would normally not expect an ascetic to have. He has also explained the proper procedure

for consecrating a deity, as prescribed in the scriptures. As he says in the work, this work contains details adequate enough for one to perform one's prescribed duties without any shortfall.)

In the fourth chapter, Sri Madhvacharya supplements the details provided in the first chapter by providing critical details of many other sacred and potent mantras, which can shower devotees with benefits both in this world as well as the nether one. But, Sri Madhvacharya cleared that, the sole intention of chanting these mantras should be for the pleasure of the Supreme Lord, still, the benefits obtained are infinitely higher in magnitude and duration.

In this way, Sri Madhvacharya in the work of Tantrasara has struck a golden medium and concentrated on aspects that are critical and essential for seekers to implement, and given more importance to devotion over mere rituals. Further, he practically demonstrated the same by worshipping the deities according to the Vaishnava Tantras and the Madhva Vaishnava tradition follows the system of deity worship established by him, which he explained in the Tantrasara literature.

From this incident, we can understand that Sri Madhvacharya is "Sri-tantrasarakartaa – One who complied literature known as 'Sri Tantrasara'."

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Holy Name 64: Dvadasha-stotra-karakah

Meaning – One who composed verses known as 'Dvadasha-stotra', which is recited during the offering of Bhoga to Lordship

Pastime – Dvadasha Stotra is an assortment of twelve devotional prayers composed by Sri Madhvacharya in praise of Lord Vishnu. Being the ascetic and great devotee of Lord Vishnu, Sri Madhvacharya used to compose several prayers glorifying Lord Vishnu and he had composed half a dozen prayers glorifying Lord Vishnu, the essence of Dvaita philosophy, etc… which he used to recite regularly. As he chanted these prayers, Sri Madhvacharya was taking his ritual bath in the sea near Malpe when he saw a ship in distress or the ship struggling to stay aloft in the choppy seas, understood the arrival of Supreme Lord Krishna and immediately offered his prayers in the form of composing further verses glorifying Supreme Lord Krishna. Later, he saved the ship from going under and received the mound of Gopichandana as a gift in which the deity of Krishna was present. While bringing the deity by carrying himself to the Udupi, Sri Madhvacharya continued to recite the Dvadasha Stotra and installed the deity in the Matha. Later these verses of Sri Madhvacharya were compiled together and named 'Dvadasha Stotra' because they contain 12 (Dvadasha) prayers in the glorification of the Supreme Lord, and these prayers also depict the divine poetic prowess of Sri Madhvacharya, using spellbound similes and poetic embellishments. Since then, this Dvadasha Stotra has become part of Lord Krishna's worship in Udupi and especially, it is recited at the time of offering Naivedya (Daily Bhoga) to the Supreme Lord Krishna. The tradition is followed in all the Madhva Vaishnava shrines and homes, where during the offering of Naivedya, they will recite the prayers of Dvadasha Stotra. Almost all the ascetics, seers, Haridasa, etc… wrote a commentary or interpreted or reinterpreted several times on the Dvadasha Stotra. By this, they have formed the basis for the Haridasas (One who composes

songs in glorification of the Supreme Lord) to launch their vehicle of music and devotion through literature.

Yet another version says that Sri Madhvacharya himself began composing and reciting it when some of his disciples poisoned an ox that used to regularly carry his works on its back. Sri Madhvacharya had pointed at the ox when his disciples had asked who would write the commentaries for his innumerable works. Angered by this gesture, they had poisoned (or cursed) the ox. When Acharya came to know of this, he went to the place where the ox lay dead and recited the Dvadasha Stotra. The ox got back its life and in its next birth, became Sri Jaya Tirtha or Teekacharya, and wrote commentaries for most of the works of Sri Madhvacharya.

Dvadasha Stotra is one of the very few Stotra works that run into more than a chapter. The gist of each prayer of the 12 stotras is,

1. The first prayer extols the beauty of the Supreme Lord from toe to head in eleven soothing verses. Sri Madhvacharya gives a clarion call to always meditate upon Lord Sri Hari, especially towards the end of one's life.

2. In this second prayer, Sri Madhvacharya extols the Lord through the thoughts envisaged in the Upanishads in nine verses.

3. In the third prayer, Sri Madhvacharya mercifully advices (Hitopadesha) to his devotees or followers in nine verses.

4. In the fourth prayer, Sri Madhvacharya praises the Lord as being full of auspicious qualities in eight verses.

5. In the fifth prayer, Sri Madhvacharya praises the twelve forms of the Lord from Keshava to Damodara beginning with the Vasudeva form.

6. In the sixth prayer, Sri Madhvacharya melodiously extols the Dashavataras of Lord Sri Hari in twelve verses. (This composition is popularly sung at the time of Tottilu Seva (Cradle service) to Lord Sri Hari in the temples)

7. In the seventh prayer, Sri Madhvacharya praises the Supreme Lord as the one who possesses the Supreme Power, by whose grace, Goddess Rama, creates everyone.

8. In the eighth prayer, Sri Madhvacharya states that pleasing the Lord is the highest purpose of the mortals, this is nicely explained in several verses.

9. In the ninth prayer, Sri Madhvacharya addresses Lord Vishnu and praises him with great devotion.

10. In the tenth prayer, Sri Madhvacharya pleads to the Supreme Lord to bless him to be always immersed in hearing His transcendental glories.

11. In the eleventh prayer, Sri Madhvacharya offered his respects repeatedly by bowing to the Supreme Lord and made it a point for the devotees to always praise the Lord.

12. In the twelfth prayer, Sri Madhvacharya depicts how much he is blessed by Lord Sri Hari.

From this incident, we can understand that Sri Madhvacharya is "Dvadasha-stotra-karakah – One who composed verses known as 'Dvadasha-stotra', which is recited during the offering of Bhoga to Lordship."

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Holy Name 65: Srimtrvenava-kalpakya-granthakartaa

Meaning – One who is a compiler of literature known as 'Yatipranava Kalpa'

Pastime – The parents of Sri Madhvacharya both Madhyageha Bhatta and Vedavati, who by their constant association with him, lost their ignorance and suffering and became pure in mind, went to Vaikunta in due course of time. The younger brother of Sri Madhvacharya, Sri Vishnu Tirtha continued to live in the ancestral house. With the twitching of the eyebrows of fate, all the wealth such as money, food grains, cows, etc… was lost, making him renounce the world. The brother of Madhvacharya well versed in the Vedas went to his transcendental brother, Sri Madhvacharya, the great Vedic commentator. Vishnu Tirtha's great learning of the Vedas had already made him detached from the world. The fortuitous loss of all his wealth deepened his feelings of renunciation and made him approach his great-brother. Though he repeatedly fell at his brother's lotus feet begging that he should be ordained as an ascetic, Sri Madhvacharya asked him to go back to Pajaka, as it was not the proper time. The brother did not eat, sleep, or even laugh, waiting for the right time to take the orders of an ascetic. All the time he remembered his brother Sri Madhvacharya.

After the end of the rainy season (Chathurmasya period), Madhvacharya persuaded King Jayasimha, who was sad at being parted from him, to stay on in his capital and go to Pajaka. Sri Madhvacharya ordained his brother Vishnu Tirtha, who was born into an excellent family, who was well learned in the Vedas and Vedanta, pure in body and mind, who had renounced the world after experiencing the shallow pleasures of the world and who had performed the necessary rituals. Madhvacharya, who is equal to Lord Brahma himself taught the extremely secret Brahma Tattva to his brother. This is beyond the capacity for learning for even those ascetics who perform austere penance amongst five fires. The great Ananda Tirtha (Sri Madhvacharya) showed immense nectar-like love on his face in the form of a gentle smile and with his kind glance at him, named the new ascetic Sri Vishnu Tirtha. Until then Madhvacharya's brother is something else, Vishnu Tirtha is the name given by Madhvacharya during the time of bestowing him with an ascetic order of life.

Then onwards, Sri Vishnu Tirtha made full use of time by studying Vedic literatures, its repetition and contemplation. By subjugation of senses, great devotion, sweet words, and service to the teacher, Vishnu Tirtha made the small seedling of his Acharya's kindness grow into a great tree. The greatness of Vishnu Tirtha taking shelter in the Kalpa Vriksha (Wish-fulfilling tree) in the form of the kindness of Madhva with infinite knowledge is beyond description.

Sri Vishnu Tirtha, who was determined to achieve success in his goals had given up jealousy and being full of hate towards the fire of sorrow born out of the sense perceptions and fuelled by food. The great ascetic Vishnu Tirtha partook a little Panchagavya (Charanamrita) only once in five days, from the devotees who brought it to the side of the mountain and repeatedly requested him to take it. With his great control over the senses, he gave up gradually even the Panchagavya and was satisfied with falling Bilva leaves and water, performing severe penance, beyond the capacity of even great ascetics. He sat on a very cold stone for a long time to perform penance as he had fully subjugated his mind and observed all proper rituals. The stone was such that no one could have sat on it, without the special grace of Lord. Sri Vishnu Tirtha achieved victory over breath consisting of the three elements of Pranayama - Rechaka, Pooraka, and Kumbhaka and thereby achieved complete mastery over the horses called senses through the charioteer called the Mind.

Sri Vishnu Tirtha, who was an expert in Vedanta remembered and meditated upon the form of Lord Vishnu in the manner taught by his Guru Sri Madhvacharya. He attained the state of Samadhi, the complete absorption of consciousness in Lord Vishnu, which is secured only by great Yogis and which removes all sorrow. After that, Vishnu Tirtha devoted his mind to the beautiful form of Lord Mukunda, which is an ocean for all auspicious qualities, and he never diverted his mind to anything else. His Asamprajnatha Samadhi (State of Trance) was like a priceless gem glowing Aparoksha Jnana (Transcendental Knowledge) and was without the defect of Kama (desire). The only price that could be appropriate for it was Moksha (Liberation) itself. The grace of Supreme Lord Vishnu to Sri Vishnu Tirtha is beyond the words of descriptions. It is a wonderful service of Sri Madhvacharya to everyone that with the great transcendental knowledge, that he imparted to Sri Vishnu Tirtha, he secured such unique blessings from the Supreme Lord even in this age of Kali.

Being ascetic himself, Sri Madhvacharya had more than a dozen ascetics as his disciples, apart from several followers in different Ashramas. For the propagation of Vaishnavism even after his disappearance, Sri Madhvacharya made all the necessary arrangements, especially establishing the Matha, which would be headed by a Sannyasi (ascetic). Even after his time this needs to be continued for which Sannyasi (ascetic) was very important and their austere life will keep them pure. Keeping this in mind, Sri Madhvacharya composed a work known as ‘Yatipranava Kalpa’.

Getting the Sannyasa (ascetic) ashrama is not easy, especially in the Vaishnava Sampradaya. Because this particular order is full of responsibility. That’s the reason Sri Madhvacharya always tested the seriousness of his disciples before bestowing them with ascetic order like he tested his brother, Sri Vishnu Tirtha. Further, he composed the work Yatipranava Kalpa. It is a short work with 28 verses in the metrical form composed by Sri Madhvacharya, which clearly brings out the duties of an ascetic in a concise manner. He explains the seriousness of accepting the ascetic order, especially the disciple’s mood during the surrender, a disciple should surrender with realized knowledge, take initiation from the qualified Guru, the process of taking initiation, mantras to be recited while taking initiation, Oath should be taken by the disciple in front of Guru, Guru’s instruction for a disciple to follow, etc…. were covered in the work. Later, several Acharyas wrote a detailed commentary for this work to establish the proper duties of Sannyasis (ascetics).

From this incident, we can understand that Sri Madhvacharya is “Srimtrvenava-kalpakya-granthakartaa – One who is a compiler of literature known as ‘Yatipranava Kalpa’.”

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Holy Name 66: Dayanidhih

Meaning – One who is compassion personified

Pastime – Once Sri Madhvacharya visited Srimushnam, which is the abode of Lord Bhu Varaha and had darshan of Lordship and stayed for Chaturmasya, the four months of the rainy season. During this time, the surrounding village was suffering from a scarcity of water problem, even though it was a rainy season. During that time, Sri Madhvacharya, who is none other than Sri Vayu-deva, took compassion on a pregnant woman, who was struggling to get water and other village people, and created holy tirtha (pond) from his Danda (stick), all the people were very happy and offered their respects to Sri Madhvacharya, because the tirtha was created by the Danda (staff) of Sri Madhvacharya, the tirtha was named as ‘Danda Tirtha’. From then till date the water has not gone dry, it is because of the special grace of Sri Vayu (Sri Madhvacharya). This incident made the successor of the Madhva clan take special interest in this holy abode.

Further, Sri Madhvacharya visited Badrikrashrama, during then he got a call from Lord Vyasadeva, to come to his Ashrama. Taking the order of the Lord, Sri Madhvacharya wrote a message to his disciples, who were taking rest in the Matha and without saying anything further, he started towards Vyasasharama, the abode of Lord Vyasadeva. When Sri Madhvacharya started alone observed by his dear disciple, Sathyatirtha, who was a very close associate and had heard from Sri Madhvacharya of the complete knowledge, the meanings of the Aithareya Upanishad three times and he could not suffer the parting from his beloved Spiritual Master and he followed him. Following the difficult paths running behind him, Sathyatirtha could not reach Sri Madhvacharya even by the evening when the sky was red with the setting sun and saw his Guru jumping at a great distance from one large boulder to another at great distances effortlessly. Sathyatirtha is not able to keep up with the pace at which Sri Madhvacharya is travelling, the snow-covered mountains and wild animals became a great fear for Sathyatirtha, he was not able to go with his Guru, neither path returning back to Ashrama is not known. In this situation, he appealed to his Guru Sri Madhvacharya, who is his only shelter. Being compassionate toward his dear disciple, Sri Madhvacharya slightly turned to look back at him from a great distance and showed signs by his hand to go back, Sathyatirtha, who had become afraid, came back the entire distance covered on that day in a Muhurtha (In a small unit of time). This was possible only by the mercy of Sri Madhvacharya.

In the Ashrama, Sathyatirtha met his party and told them the great blessing that Sri Madhvacharya had shown him and the extraordinary manner of jumping from rock to rock by Madhva. He remembered these events of Sri Madhvacharya always. Sri Madhvacharya, whose memory itself removes sins, when he was jumping on the peaks of the mountains with the speed of the wind, shone like Hanuman, when he jumped the sea and Bhimasena when he went to bring Saugandhika flowers, who was a terror to the demons. He was going like an angry bull without fear, with wide eyes, great effulgence, and full knowledge. He saw the Himalayan mountain which had a large number of birds, serpents spitting poison, and great

numbers of animals and became afraid of being lost. Finally, all compassionate Sri Madhvacharya saved him from all danger and made him reach the Ashrama in no time.

From this incident, we can understand that Sri Madhvacharya is “Dayanidhih – One who is compassion personified.”

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Holy Name 67: Jayantikalpakartaa

Meaning – One who composed the literature known as ‘Sri Jayanti Kalpa’ or 'Sri Jayanti Nirnaya'

Pastime – After the appearance of Lord Krishna’s deity to Sri Madhvacharya, he established the deity in his Matha, this Matha became known as Sri Krishna Matha with Lord Udupi Krishna enshrined. Daily Sri Madhvacharya used to worship Lordship or under his supervision, his disciples conducted the worship. In Krishna temple, the most prominent festival is Sri Krishna Janmashtami or Sri Krishna Jayanti, which is the appearance day of Lord Krishna. In Vedic tradition, there are several calendars like the Lunar calendar, Solar calendar, etc… So, there were several speculations around the exact day of celebration of Lord Krishna’s appearance day, the activities that need to be performed on that day for the spiritual upliftment and the pleasure of Lord Krishna. Apart from activities in the temple what are the things a spiritually inclined person can do in an individual capacity at home or Matha? Because Sri Madhvacharya had disciples from all walks of life, he considered all of these points and decided to clear them once and for all by composing literature, which is known as ‘Sri Jayanti Kalpa’ or 'Sri Jayanti Nirnaya'.

This work of Sri Madhvacharya is small compared to his other work, a metrical work, containing seventeen verses. This work highlights the significance and the practices involved in Sri Krishna Jayanti. Sri Madhvacharya begins his work by specifying when Sri Krishna Jayanti occurs. The Ashtami (8^{th} day) falling on Krishna Paksha (2^{nd} fifteen-day cycle of the month) of Shravana Masa as per the lunar calendar is normally known as ‘Sri Krishnashtami’. But, in a special coincidence, if the Star Rohini happens to be present during the time of moon rise on that day of Ashtami, then that particular auspicious time of the night is known as “Jayanti” thereby the celebration during that particular time is considered as ‘Sri Krishna Jayanti’, which is most auspicious time (moment) when Lord Krishna appeared.

After establishing the exact day and time of Lord Krishna’s appearance, after referring and quoting several verses from Vedic literature. Sri Madhvacharya went on to describe the things to do on the auspicious occasion. Sri Madhvacharya states, “Lord Sri Krishna has incarnated as the son of Devaki and Vasudeva on the auspicious Sri Krishna Jayanti. Therefore, that complete day, which is known as ‘Sri Krishnashtami’ is considered very auspicious to beget great merits and burn off our sins, so everyone should fast without fail on this auspicious day. Fasting is a means to the purification of our body. It is to be observed from the stipulated time by everyone to keep their bodies pure at the time of worship at Midnight (at the exact time of Lord Krishna’s appearance). Partaking food on this day is considered to be very sinful. Hence, one should observe fast with a lot of faith on this day. After cleansing oneself, one should take a bath in the morning reciting the prescribed mantra. One should complete his morning oblations by remembering the Supreme Lord. One should again take a bath in the afternoon

and in the evening reciting the same mantra. In the afternoon, after taking a bath, one should perform the worship of the Lord with devotion by reciting the prescribed mantras. In the night at the auspicious moment of 'Jayanti', the deities of Lord Sri Krishna, Balarama, Vasudeva, Devaki, Nanda Maharaj, Yashoda and Subhadra are to be worshipped. At the time of Moon Rise, one should offer Arghya (a libation of holy water) to Lord Sri Krishna while reciting the prescribed mantra. As Lord Sri Krishna is born in the race of the Moon, Arghya is to be offered to Chandra (Moon). After completing all the worship during the night, one should retire to bed while chanting the prescribed mantras. After walking up the next day, one should duly complete his morning rituals, worship and offer charity. After the end of the tithi/nakshatra (completion of Asthami tithi in the morning) as per the calendar, one should partake in Prasadam while reciting the prescribed mantra. After the completion of the Parana (Breaking the fast by honouring Prasadam), one should offer the merits accrued by following 'Sri Krishnashtami' at the lotus feet of Lord Krishna himself by reciting the prescribed mantra."

In this way, Sri Madhvacharya established the complete process of celebration for 'Sri Krishnashtami' or 'Sri Krishna Jayanti', that's why, he is known as "Jayantikalpakartaa – One who composed the literature known as 'Sri Jayanti Kalpa' or 'Sri Jayanti Nirnaya'," then onwards all the Madhva Matha and followers of Madhvacharya used to follow this system. Further, all other Vaishnava sects and people in general obtained clarity on the day of Lord Krishna's appearance and acts of celeberation.

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Holy Name 68: Nakhasthavanakarakah

Meaning – One who is the compiler of "Sri Narasimha Nakha Stotram"

Pastime – Trivikrama Pandithacharya was well known for his being fully proficient in the Mayavada with its 1,25,000 verses, and in projecting logical arguments in support and demolishing the contentions of the opposition. Once Trivikrama had a debate with Srila Madhvacharya at Vishwamangala Temple and he was defeated by Acharya Madhva. After defeating Trivikarama, then Sri Madhva commenced the teaching of the Brahma Suthra Bhashya to Trivikrama Pandithacharya. Trivikrama Pandithacharya became a faithful servant and disciple of Madhvacharya.

Once Madhvacharya was busy offering Naivedya (food) to Lord Sri Krishna and engaged in his worship and there was a slight delay in opening the window through which devotees usually had a Darshan of the Lord. So Tivikramana Panditacharya out of casual curiosity and early eagerness peeped into the thin breach of the window and he was agog with wonder and joy at what he saw. Madhva has been worshipping Lord Rama as Hanuman, Lord Krishna as Bhimsena, and Lord Vedavyasa as Ananda Thirtha (Madhva). He had manifested himself into his triple personality and Trivikrama Panditacharya was the lucky one who had a glimpse of it! He was so overjoyed with this that the magnum opus of hymns in the praise of Vayu, Sri Harivayustuti bursts out due to his ecstasy. The circumstances in which Sri Harivayustuti was written by Trivikrama Panditacharya bear testimony to its near scriptural eminence.

When Sri Madhvacharya heard the Vayu Stuti, he did not approve of the disciples praising him, exclusively. So, being the servant of Supreme Lord Narasimha (Vishnu), Madhvacharya composed two verses praising the divine nails of Lord Narasimha and he had them prefixed

to his disciple's composition, Vayu Stuti, which extolls Vayu in his three (Hanuman, Bhima, and Madhvacharya) incarnations, and made the composition as Sri Hari Vayu Stuti, instead of just Vayu Stuti.

Among the many great works of Sri Madhvacharya, the proponent of the Dvaita system of philosophy, this very small prayer extolling the nails of the man-lion form of Lord Vishnu stands out. As if to confirm this, Sri Madvacharya prefaced the composition of his disciple with two of his inspiring verses describing the divine fingernails of Lord Narasimha and set his seal of approval indicating that a recitation of and meditation on, Sri Hari Vayustuti, dispels all darkness, danger or disaster and showers happiness, peace, and prosperity.

These verses are now recited as part of the Vayu Stuti of Sri Trivikramacharya, at the beginning and the end. The verses composed by Sri Madhvacharya are known as Sri Narasimha Nakah Sthuthi,

(1)

paantvasmaam puruuhutavairi balavanmaatanga maadyadghataa
kumbhocchaadri vipaatanaadhi kapatu pratyekavajraayitaah
Shrimat kanthiravaasya pratatasunakharaa daaritaaraatiduura
pradhvasta dhvaatashaanta pravitata manasaa bhaavitaa nakivrnda

Meaning: May the wide-spread and auspicious nails of the lion-faced God, Narasimha, Who is in the company of His consort Lakshmi, protect us. His nails are like thunderbolts and are highly skilled in tearing asunder the lofty mountain-like heads of the herds of strong and intoxicated elephants in the form of demons; the foes of Indradeva. His nails are also meditated upon by the groups of devas with their broad minds which are concentrated upon Him and from which the darkness of ignorance is driven away to a great distance and the internal enemies of lust, anger, etc., are torn in twain.

(2)

lakshmikaanta samantato vikalayannai veshituste saman
pashyaamyuttama vastu duurataarato paastam rasoyo stumah
yadrosotkara daksanetra kutila prantotthitogni sphurat
khadyotopamavisphylinya bhasitaa brhmeshushakrot karaan

Meaning: Oh consort of Lakshmi! Although I've made a round study of the shastras, I don't find anything equal to You, Who is my master! The thing thought superior to You is therefore flung far and is similar to the 8th truth (it does not exist). Brahma, Shiva, Indra, and their hosts are reduced to ashes by the sparks of fire resembling sparking glowworms and issuing from the curved edge of Your right eye which is filled with masses of wrath.

ithi srimad ananda theertha bhagwat padacharya virachitham,
sri nrusimha nakah sthuthi sampoornam

Thus ends the prayer to Nails of Lord Narasimha Composed by Srimad Ananda Theertha (Madhvacharya)

From this incident, we can understand that Sri Madhvacharya is “Nakhasthavanakarakah – One who is the compiler of “Sri Narasimha Nakha Stotram”.”

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Holy Name 69: Gopyabharathasamkshepakartaa

Meaning – One who is the compiler of Yamaka Bharatha and Mahabharatha Tatparya Nirniya, which contains the most confidential details of the incidents

Pastime – Yamaka Bharatha is a short work of Sri Madhvacharya. It contains 81 verses in a variety of metres. The theme of the work is a concise narration of Lord Sri Krishna’s story and the Mahabharata. In fact, this work is an excellent initiation for those who have not read the Mahabharata. It projects Sri Krishna and Bhimasena as the heroes of the episode of Mahabharata, he proves the same with the evidence from Mahabharata. The details were completely mesmerizing. As the title suggests, this composition by Sri Madhvacharya contains extensive use of Yamaka (rhymes). In each half of a verse, a particular word is used in one pada (quarter) that is repeated in the next pada. But, the meaning of the same word in different padas is different. That shows the great skill of Sri Madhvacharya, there is hardly any other saint who has displayed mastery like this. This composition of Sri Madhvacharya is another example of his super-human talents, and his skills in poetry are fully demonstrated.

Mahabharata Tatparya Nirnaya is a classical epic text written to bring out the true essence of Mahabharata. Sri Madhvacharya enriched its value by showcasing the multitude of hidden dimensions, looking from which, the esoteric teachings of Bhagavan Vedavyasa can be meaningfully fathomed. In fact, this work has a wider objective. It sets out to bring out the true purpose of the entire spectrum of scriptures. Mahabharata is only used as a vehicle to arrive at it. The choice of Mahabharata is due to its utility both as a source as well as an aid to the exposition of the Vedantic thought enshrined in all scriptures. The essence of all scriptures is not only captured but vividly demonstrated by various episodes that occur in Mahabharata. Even the story of Ramayana is narrated in the Mahabharata. Mahabharata is presented as that text, into which, Bhagavan Vedavyasa has packed those esoteric meanings, only known to his infinitely supreme consciousness, which are not covered even in the Vedas. In short, Mahabharata is that meta text that encompasses all teachings. Nothing is left unsaid here. Whatever is said elsewhere is here. If anything is not said here, it is not said anywhere else.

Mahabharata Tatparya Nirnaya provides the right vision to look at the teachings of the Mahabharata not just as a narration of the past events, but as an Itihasa, encompassing several layers of meaning, some of which go beyond the levels of human comprehension. Mahabharata Tatparya Nirnaya is a meticulously planned metrical composition containing 32 chapters running into more than 5000 verses. Establishing the Supremacy of Vishnu and identification of Vishnu as the Para Brahman of the Vedas is the central theme of this work. It goes beyond the mere stories, episodes, events and personalities and exemplifies the spiritual, moral, ethical, intellectual and metaphysical aspects of this great classic. This work has been neatly organized by Sri Madhvacharya into three important sections. The First part covering the first three chapters presents the summary of Mahabharata and the entire scriptures and sets up a firm foundation on which the remaining two sections are built. The third chapter mentions the creation and ten incarnations of the Lord up to Rama. The second section covering chapters 4 to 9 deals with the story of Ramayana in detail and the last section

deals with the story of Mahabharata from chapters 10 to 32. The 10 chapters are specially dedicated to narrating the incarnation of Lord Vishnu as Bhagavan Vedavyasa. Sri Madhvacharya concludes the work by stating that he is the third incarnation of Lord Vayu and a direct disciple of Lord Vedavyasa. This work, which presents the essence of all scriptures, is composed by the order and after receiving the instructions of Bhagavan Vedavyasa at Badari. Acharya closes by performing an invocation to the Lord and prays for His grace.

Once there was a full assembly of Pandits (scholars), who were all experts in different shastras, and good poets who were well versed in kavyasastram had also assembled. Sri Parnaprajna who was a puzzle for all of them was the chief of the assembly. Discussions on various topics were held in a variety of ways and once again, the mastery of Purnaprajna over all the sastras came to light. For the scholars, it became impossible even to fathom the depth and range of his knowledge. Even in their defeat, they were fully satisfied for having met such a scholar like Sri Madhva.

Then a curious request came from the side of the group of poets, “Most venerable one! People have known that your scholarship in ‘sastras’ is beyond anyone’s imagination. Yours is all-inclusive talent in all the branches of Sastras. We are eager to see such a talent in the branch of Kavya too. You fulfil our request by exhibiting your poetic talent.”

Among those who made such a request, there were virtuous scholars as well as those who were envious egoists who considered themselves scholars. If the former had the curiosity to know, the latter had the deceitful intentions. Sri Madhva immediately fulfilled their desire. As usual, the way in which he fulfilled their request was unique. He composed extempore poetry at that moment itself.

dhyayet tam paramanandam yanmata patimayadaparamanandam
ujjhitaparamanam dampatyadyadyashramaih sadaiva paramanandam

The poetic work that commenced like this started to describe the most subtle Prameyas (theories) of the Mahabharatam by establishing the supremacy of Krishna. In each sloka, there is a figure-yamaka. In each one of the slokas, there is a different kind of yamaka. If on one side there is the skill in investigating the import of the Mahabharatam, then on the other is the skill of laying bare all the aspects of the yamaka alankara (figure of speech). The assembly became speechless. This is an unprecedented work which is a wonderful citrakayyam (pictorial poetry) in the tradition of citrakavyam of Sanskrit literature.

It is known as Yamakabharatam because of its alankara and by subject matter, it is called Mahabharatatatparya (the quintessence of Mahabharata). This is an unprecedented work that describes the essence of the eighteen parvas of the Mahabharatam in just eighty-one verses. The number of slokas is appropriate for the number of parvans (18). As he alone is a match for himself, his work alone became a match for his work too. The main fruit of reciting this Yamakabharata is to drive away the fear of Yamaloka forever.

As the scholars wondering, they were also trying to understand its meaning. If a few slokas of the Mahabharatam were a puzzle for Ganesa as he was taking down dictation from Vyasa, this entire work was a puzzle to the whole assembly of scholars. A Sloka in that work:

bha bha bha bha bha bha bha bha bha bha bha bha bha bha
bha bha bha bha bha bha bha bha bha bha bha bha bha bha

This is a wonderful Yamaka-sloka. This is an unmatched composition in Sanskrit literature. When the assembly expressed its eagerness to know its meaning, Madhva's explanation was ready for that too. By giving different new meanings for each one of the letters 'bha', he opened the majesty of the qualities of the Lord. His trusted disciples Sri Hrsikesa-tirtha and Sri Narahari-tirtha were among those who were present in that august assembly of scholars. They were illustrious ones who had known by experience that like guru's form, each word he uttered was also most venerable. In their eagerness to facilitate even others to hear such a wonderful description, they wrote down all the details at that moment itself, Hrsikesa-tirtha wrote in prose whereas Narahari-tirtha wrote in poetry (Krishna Prakashika). Narahari-tirtha added a commentary on the other slokas of the Yamakabharatam too and made it a complete commentary on Yamakabharatam (Krsnaprakasika). Again he wrote a prose commentary too on it and joined the row of distinguished authors who had written two types of commentaries on the same work.

Glories of these works by Sri Madhvacharya were proclaimed by several Acharyas in the Madhva clan. One of the great Acharya in the Madhva clan, Sri Padarajaru, was teaching his disciple, Sri Vyasaraja Tirtha, yet another great Acharya. During this time, as per the direction of Sri Padarajaru, Sri Vyasaraja Tirtha studied the literature Mahabharata Tatparya Nirnaya of Srila Madhvacharya in full and in-depth. After a lot of critical contemplation on Mahabharata Tatparya Nirnaya, Sri Vyasaraja Tirtha offered the gist-essence to Sri Padarajaru. Sri Padarajaru was very much pleased by the scholarship of his disciple on Mahabharata Tatparya Nirnaya while he enjoying the work, remarked that "The Theertham (Sacred Water) offered by Sri Vyasaraja Tirtha has uncommon taste due to the study of Mahabharata Tatparya Nirnaya, persons who have tasted the sweetness of Srila Madhvacharya's literature can only know what others cannot know (because it is full of confidential and unknown details). All the literature of Srila Madhvacharya has a unique significance. How much ever small (like Yamaka Bharatha) or big (Mahabharata Tatparya Nirnaya) it may be, it is full of sweetness and unfailing power." with these words Sri Padarajaru blessed his dear disciple, Sri Vyasaraja Tirtha.

From this incident, we can understand that Sri Madhvacharya is "Gopyabharathasamkshepakartaa – One who is the compiler of Yamaka Bharatha and Mahabharatha Tatparya Nirniya, which contains the most confidential details of the incidents."

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Holy Name 70: Kavikulaaagraneeh

Meaning – One who is the foremost in the community of knowledgeable personalities

Pastime – Once in a gathering of scholars, Ananda Tirtha interpreted the word "Apala" occurring in the excellent verse in Rigveda, where it is said that Indra is stated to have given the boon of a great lustre of the body, to a young unmarried girl who served him well as a guest, while explaining the text, as meaning Athitharuni – very young girl. This verse from Rigveda has been quoted in the literature of Bhavaprakashika and other commentaries. When the scholar members of the audience argued vehemently that the word meant a girl suffering from leprosy, Sri Madhvacharya told them before going away from there, that a scholar would

come there soon and they should ask him the meaning of this text, after stating this Sri Madhvacharya left, very soon a scholar who was the person described by Sri Madhvacharya came there. When he was asked for the meaning of this text, he gave the meaning of the word Apala, the same as that given by the greatest scholar Sri Ananda Tirtha (Sri Madhvacharya). The scholars accepted that not only the statements of Sri Ananda Tirtha with the great mind were valid and based on Pramanas (Evidence from Scriptures) but also that Ananda Tirtha was a seer who knew all the past and future events.

Wherever in any meeting of learned scholars of shastras, any specific subject was discussed at any time, Sri Madhvacharya knew all that was to be known about that subject. Therefore, he became famous as the ascetic who was all-knowing (Sarvavith). Madhva's reputation spread even to other places which he had not visited.

From this incident, we can understand that Sri Madhvacharya is "Kavikulaaagraneeh – One who is the foremost in the community of knowledgeable personalities."

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Holy Name 71: Svabhaktakarunacheern-krsnamrta-maharnavah

Meaning – One who kept his devotee as the reason, composed the literature known as "Krsnamrta-maharnava" for the benefit of all the devotees

Pastime – Krishnamruta Maharnava is one of the 37 (main) works composed by Sri Madhwacharya. It is part of what is known as the "Sarvamoola Granthas". This work contains more than 220 verses and is mainly a collation of verses from various Puranas. The verses reaffirm various practices mandated for a Vaishnava (Devotee of Lord Vishnu). They also elucidate the importance of being a Vaishnava, the chief duties of a Vaishnava and the benefits of being a devotee. The work contains important instructions on following Ekadashi, the importance of worshipping Saligrama Shila, the greatness of Gopi-chandana and various other topics. It is an important source of information for any Vaishnava.

Towards the end of Sri Madhvacharya's stay on earth, Sri Madhvacharya once visited a Dhanvantari kshetra known as Kokkada in Dakshina Karnataka. There, he was welcomed and worshipped by a Brahmana known as Idepaditthaya. Since he belonged to the Bhagavatha Sampradaya which followed the Panchayatana mode of worship, Sri Idepaditthaya had numerous questions about the accuracy of Sri Madhvacharya's mode of worship and interpretation of scriptures. Hence he requested Sri Madhvacharya to provide him, and his family, guidance on the same. In order to assuage the concerns of his devotees, and also to ensure no Vaishnava sustains any doubt in future, Sri Madhvacharya composed the literature, Krishnamruta Maharnava, which is a collection of verses from various Puranas. Since the Puranas are authoritative literatures, there could never be any doubt about the validity of what is given in the same. Thus, Sri Madhvacharya blessed his followers and Vaishnavas in general with the masterpiece work to aid them on their path to sadhana and eventually to moksha (liberation).

From this incident, we can understand that Sri Madhvacharya is "Svabhaktakarunacheern-krsnamrta-maharnavah – One who kept his devotee as the reason, composed the literature known as "Krsnamrta-maharnava" for the benefit of all the devotees."

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Holy Name 72: Sadhacharasmrithi-granthakartaa

Meaning – One who is the compiler of literature known as “Sadhachara-smrithi”

Pastime – During Sri Madhvacharya’s stay in Vishnu Mangala temple, a day of Madhvacharya is described as follows. Sri Madhvacharya is the best among those who know the correct observance of the prescribed rituals. He got up before Sunrise, in the very precious Brahma Muhurta, completed all the morning rituals like bath, and sat in the proper posture for Yoga, inside an enclosure of coloured cloth stained with red to meditate on the Supreme Lord Vishnu, who is full of infinite auspicious attributes. A large number of great ascetics with Madhva cleaned their teeth by brushing with the stick as prescribed till they became very white and took baths together in the pond. By doing their prescribed tasks such as Pranayama with perfection in this manner, they were clearly showing their adherence to different rituals taught to them by their Guru. The disciples always slept after the Guru and woke up before him. From that time up to midnight, they were completely engaged in the service to the Guru with dedication and commitment, which is not possible for the less fortunate ones. Without this, how would they get great knowledge, which would give them Moksha (Liberation)?

One of the disciples who had not slept for a long time in the previous night engaged in Shravana (listening) and Manana (contemplation) did not get up in the early morning as he was still very sleepy. But his Guru Madhvacharya had picked up himself the things needed for the morning bath like the clothes and quickly left for the bath. The disciple got up and saw this and was very sorry for the lapse. When the Guru was in the water taking a bath, the disciples did not get into the water themselves for a long time and stood aside with humbly bent heads. This was as if, they were afraid that they would be questioned by the Guru – “Why did you not get up in time and perform the tasks allotted to you?”

It was still the time of Arunodaya, the Sun having to fully rise and the place where Sri Poornaprajna (Sri Madhvacharya) sat was lit up by an oil lamp. One ascetic disciple of Madhva with complete control over his mind and senses gave the ritual arghya with water filled up in the excellent conch and removed with great devotion the excellent flowers, which were offered the previous day from the group of Saligrama Shilas and deities of Lord Hari.

There was dripping of Nectar from the offered flowers removed from Salagrama Shilas and deities, due to the great powers of Madhvacharya. The disciples who saw this, first thought incorrectly that it was ghee, but they believed it to be Nectar, when they were advised by greater persons, removing their wrong knowledge.

There was a high and properly made Yoga Peeta for Madhvacharya to sit in a hall meant for such discourses. The good disciples gathered together quickly along with the groups of great ascetics who had completed their morning rituals such as bath etc to hear him. The palm leaf documents dealing with Vedanta, which were opened at the time of the discourse had an attractive cloth covering and tied securely with strings.

Some of the disciples in the audience were able to quickly spot the beginning of the composition being discoursed upon as they had repeatedly studied it and were clever. Some

others were slower, but made great efforts to complete the initial invocation of Lord Hari and Guru Madhvacharya in time and finally reached a state of readiness with the others. After all sincere and hard efforts always lead to the wanted results. The listeners prostrated to the Madhvacharya and sat down in silence in the hall to listen to him. Madhva removed the red-coloured cloth screen, which surrounded him earlier during his secret meditation and Japa and shone in his effulgence. Madhva, the excellent teacher with great wisdom pronounced the sacred Aum at the beginning for the purity of his discourse. The disciples first read the Moola (original) from the Upanishads in a continuously soft but clear voice. Then Madhva gave the discourse giving the elaborate meanings on the portion read which was like sweet nectar for the ears of listeners and would lead to Moksha, the state of being eternally free from death. The tireless Madhva gave replies to all those who asked questions on the subjects. For all those who were sincere seekers of knowledge, he was pleasant and gave completely convincing replies. For those who asked questions intending to score a victory over him, he replied with prolific texts.

After the Sun moved a little towards the west (afternoon), Madhva completed his discourse and went to the pond for the ritual bath. All the deities of sacred Tirthas gathered in the waters of the pond at that time, to get the benefit of association with Madhvacharya during his bath. The pure and limpid waters of the pond first reflected the image of Madhva as very dear to the good people and afterwards obtained his form inside it as he bathed in it. After the bath, when Madhva performed Abhisheka to the Saligramas bearing the marks of the Discus (Chakra) on them with a Conch held in his right hand, the image of Madhva reflected in the wet, smooth, and shining black surfaces of the Saligramas appeared as if they were the images of Lord Hari Himself holding the great Panchajanya conch. The Saligramas have the constant presence of the Lord in them. Because they were being worshipped by the greatest devotee of the Lord, they showed the Lord's presence directly to the deserving people.

The great ascetics describe that the drinking of the consecrated water with devotion, which is obtained after performing Abhisheka to the Lord (His feet) is superior in results to the performance of prescribed ritual fasts for twelve years or taking ritual baths in great Tirthas like the Ganga or other rivers, extolled by the great. Madhva took the sips of such Lord Vishnu Padodaka Tirtha. Madhvacharya, who is very dear to Lord Hari and who is hated by those who are His enemies, was wearing the twelve clean Urdhwa Pundras – (marks on the body with Gopichandana) and the markings of the Mudras of the Conch and Discus. These shone like the twelve Suns (arising simultaneously in Universal dissolution) and with his effulgence enhanced by these, resembled the Universal Dissolution.

The crowd of people seeing and enjoying the naturally beautiful face of Madhva resembling the full moon with their hands folded in supplication in front, parted to clear the way for him quickly when he started moving, even before his disciples could ask them to clear the path for him. All the sacred water that was used to wash his feet when he entered the temple was taken by the crowds of people who sprinkled it on their heads as a benediction. The Earth which was unhappy that not even a drop was left for it, somehow accepted this as it is because of her all-forgiving nature.

At that time an ascetic with clean hands and fully controlling his senses brought pure cold water from the pond which was without smell, untasted, light without impurities, untouched by the nails when held by the hand filled in a Kamandalu, which was held by him at his side, so

that it was not touched even by his breath for the ritual. Madhvacharya, who teaches the pure and perfect Siddhantha (Philosophy) is respected by the demigods, who know the intricacies of the Shastras. He filled up in his exquisite white conch, whiter than the stalk of the lotus, with pure water and good flowers having sweet smells for Abhisheka.

After Abhisheka, Madhvacharya offered the deities and Saligrama Shilas with pure and wet sandalwood paste, and then with new Tulasi leaves in the form of delicate ends of the branches, which appear as if they are the forms of the Tulasi goddess. He offered a mass of beautiful flowers grown in trees, plants, creepers on the surface of the earth, or in water, which appeared as if they were the forms of Mahalakshmi herself. Madhva offered 16 different kinds of service during Puja, to please Lord Vishnu, who wears the Saranga bow and who possesses infinite auspicious attributes. He was free himself from the thirty-two kinds of defects in Puja. He offered great devotion to the six Anupacharas, subsidiary services.

It is not that Madhva offers his worship in this manner once during each day. His divine body is itself a house, his heart lotus is the seat for the Lord, his tremendous devotion is the river, his mind is water, and his thoughts are the flowers. With all these, he performs the Abhisheka and other forms of worship of the Supreme Being, who is red like the Ruby always.

After worshipping the Supreme Lord, Madhva applied the Sandal paste leftover after the Puja to his arms and chest. The people, ascetics, and demigods who saw the smiling delightful face of Madhva resembling the moon, the great scholar exuding fragrance and wearing a soft silk cloth were tremendously enthused by the sight. Afterwards, Madhva, well versed in discoursing on the Vedas and a great devotee of the Lord took the excellent food, sweet Paramaanna (Rice pudding) which was obtained without undue efforts. While doing so, he constantly remembered that Krishna, the Lord, and the controller of all the worlds should always be pleased with him.

Then, Madhva sat on a light smooth silken cloth placed on a woollen carpet covering an excellent pedestal prepared by his disciples. Being a decoration himself for the great hall, he entertained and regaled the groups of scholars present with many kinds of intellectual treats like discussions of Shastras. A dear disciple guided by the signs of movement of the eyebrows of the Guru and having understood his intentions by the smile and blooming of the eyes, placing his gentle hands in such a position that they were touched lightly by his breath requested by speaking in his ear.

Noting the intentions of the Guru communicated by the disciple, several householders came quickly forward through the large numbers of people already present near Madhvacharya, after having prostrated earlier, to offer their service first and prostrate again in front of him. Others from different places, who had heard of his greatness and had come to see him saw that his greatness was indeed thousands of times more than their earlier information. They were struck with wonder and folded their hands in front of him with great reverence.

One of Madhva’s disciples started calling others who were still busy with studying the compositions, to gather quickly for the next discourse. He told them that they should not repeat their earlier work, which could be done later, and even reflecting on the subject should not be done, as the Guru (Madhva) is about to start. The people kept seeing without even winking their eyes the great effulgent scholar Madhva who was giving the discourse as if he was the

son of Sathyavathi (the great Veda Vyasa Himself). They were immersed in happiness and never noticed the passage of time.

When the Sunset made it possible to look at him without discomfort, being red and visible, having the same form as when he was rising. Those who have taken shelter at the auspicious feet of Vishnu and are great by their natural effulgence will not change either in prosperity or adversity. Madhva with the great mind contemplated on the Supreme Being in that pure sunset time, as the Supreme Lord present everywhere in his creation. Though He is always one everywhere, He shows a difference in His forms because of changes in location. He is different from all others such as the demigods, demons, and humans. He is the Lord of all creatures and is the repository of infinite auspicious qualities.

During the night, the venerable all-knowing Madhva described Lord Krishna with words that remove Ajnana (Ignorance) and give Moksha (Liberation) to the devoted people. Lord Krishna has the bluish effulgence of a cut Indraneelamani (blue gem) of his body. The rows of his teeth are like new white jasmine buds, he wears a flower garland (Vaijayanthi) with exquisitely scented flowers growing on the tip of great mountains, whose scents have spread in all directions.

In this way, the entire day and night Madhvacharya is engaged in the service of Lord Krishna and the propagation of his philosophy.

Sri Madhvacharya, who is the greatest Acharya of all time the world has seen, was followed by several ascetics, householders, celibates, etc… apart from himself following the apt routine, he wished to teach his followers the same and he also requested that same by his followers. During this time for the benefit of everyone, Sri Madhvacharya composed a literature known as Sadachara Smriti.

Sadachara Smriti is a work by Sri Madhvacharya that describes the rules, regulations and rituals to be followed by a devotee in his daily life. The purpose of such sadhana is to ensure not just physical cleanliness but the cleansing of one’s heart and mind.

At the beginning of a work, Sri Madhvacharya very appropriately chooses to offer a Mangalacharana to the ‘Achyuta’ form of Lord Hari. Achyuta means one who is without any blemish or defect or One who never falls from his position of protecting his devotees. Remembering such a form of the Supreme Lord would be the most appropriate way to commence this work which is intended to aid the reader in inculcating good practice and cleanse themselves. The work contains about 37 shlokas (verses). It is essentially an instruction guide for all on the correct routines to follow in leading one's devotional life. The work provides detailed guidelines on daily activities like:

- The right time to wake up (verses 1-2)
- The first activities to be performed in the morning (verses 2)
- The right method for a spiritual practitioner to bathe (verses 3-4)
- The correct mantras and procedure to perform Japa or Sandhyavandana (verses 5-8)
- The right attitude while serving the Supreme Lord’s deities (verses 9-11)
- Performing worldly duties towards one's job, family, and guests (verses 12-13)

- Performing evening and night duties (Sandhyavandana) (verses 14-15)
- Studying the Vedas and the other Vedic literatures (verses 16-21)
- Always remembering Supreme Lord Narayana and surrendering all activities to him (verses 22-27)
- Duties of the four ashramas (verses 28-30)
- The equal eligibility for the various varnas towards the worship of Lord Hari (Vishnu) (verses 31)
- Path to moksha (liberation) by worshipping Supreme Lord Narayana (verses 32-35)
- Concluding words (verses 36-37)

From this incident, we can understand that Sri Madhvacharya is "Sadhacharasmrithi-granthakartaa – One who is the compiler of literature known as 'Sadhachara-smrithi'," not only did he compose the literature, which is acting as the guiding light for all spiritual practitioner, practically he lived the life, which he described in the literature.

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Holy Name 73: Pavana-nandhanah

Meaning – One who is the son of Sri Vayudeva or One who is the incarnation of Sri Vayudeva

Pastime – In Kali-yuga, people started to misuse the scriptural reference to animal sacrifice and started to mass slaughter the animals in the name of religious practice. This made the appearance of Lord Buddha, the incarnation of Lord Vishnu, who rejected the Vedic scriptures altogether and established Buddhism, which is none other than Athiesm. Until Vedic scriptures were accepted in society, it was not a civilised society, it was just an animal society. Also, the Yajnas were stopped on the earth, the shares of Yajnas stopped for demigods and people are become completely uncivilized. During this time, the Supreme Lord ordered Lord Shiva to appear as Adi Shankaracharya and propagate the Mayavada (Advaita) philosophy by bringing Vedic scriptures back into society, which was completely rejected by Buddhism, further to curb Buddhism. Adi Shankaracharya executed the order of Lord Vishnu perfectly and pushed Buddhism out of Bharata-Varsha, bringing back the Vedic scriptures. But this time, the Mayavada established by Adi Shankaracharya became a threat to the people, because of its false propagation and twisting of the philosophy. Over time, Lord Vishnu started to send his various devotees to firmly establish Vaishnavism by which to give the actual meanings of Vedic literatures. Initially, Lord Vishnu, who was appealed by demigods, sent his serpent bed, Sri Adisesha, as an incarnation. Sri Adisesha appeared as Sri Ramanuja and propagated Vaishnavism in the form of Vishista-Advaita firmly making the base for Vaishnavism by defeating Mayavada philosophy. But, Sri Ramanuja's influence was only in some parts of the country. This time again, Lord Vishnu, who was appealed to by demigods, ordered his dear devotee and demigod Vayu, to incarnate and accomplish the sacred mission of further propagation of Vaishnavism. Accordingly, Vayu appeared as Sri Madhvacharya and propagated Vaishnavism by curbing all the false philosophies headed by Mayavada, wrote commentaries for several Vedic literatures and firmly established Vaishnavism by propagating Dvaita philosophy. Previously, this same Vayu appeared as Hanuman, Bhimasena, etc… served Lord Vishnu during his incarnations. This time in Kali-yuga, Vayu appeared as Sri Madhvacharya and served Supreme Lord Narayana by propogating his glories. While the movement established by Sri Ramanuja and Sri Madhvacharya thrived with several other

acharyas in the Disciplic successions, still, the Supreme Lord sent several of his confidential devotees to rapid the process of propagation of Vaishnavism in other parts of the country, so much so that, he himself appeared as Lord Chaitanya Mahaprabhu to defeat the Mayavada and propagate the Vaishnavism, duly by becoming part of succession of his dear servant Vayu as established.

From this incident, we can understand that Sri Madhvacharya is “Pavana-nandhanah – One who is the son of Sri Vayudeva or One who is the incarnation of Sri Vayudeva.”

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Holy Name 74: Sribhagavata-tatparya-nirnaya-grantha-karakah

Meaning – One who is the compiler of the literature known as ‘Srimad Bhagavatam Tatparya Nirnaya’

Pastime – Once Achyutaprajna was giving a discourse on Bhagavata to five or six disciples along with Poornaprajna. They read out several manuscripts of the Bhagavata vastly varying in the text. The erudite Poornaprajna identified one of them as the version of the correct text composed by Vedavyasa, the divine author of Bhagavata.

Achyutaprajna asked that when all the versions of the text had an equal probability of being correct, how Poornaprajna could determine a specific text as correct? Poornaprajna firmly said that it is clear that this text alone is the one acceptable to Veda Vyasa.

Achyutaprajna, the eminent ascetic said: If you know the original composition of Vedavyasa, the teacher of the whole world, on Bhagavata, then recite the prose portion of Panchama Skandha (5th Canto) of this composition along with explaining its meanings. Simultaneously, all the books on the subject were examined by the other students on instructions from Achyutaprajna. Poornaprajna’s rendering (of all the chapters of Panchama (Fifth) Skandha) was found to be fully and accurately in line with one of them, earlier identified as the correct version composed by Vedavyasa without any errors.

Achyutaprajna asked Poornaprajna - "How are you able to render accurately this Purana which you have not ever read even once in this life”. Poornaprajna replied that he had learned all these in previous lives. The effulgence of the (rising) Sun quickly dispels darkness and spreads light all over the world. The spreading soft light of the rising moon causes Naidile flowers to bloom. Poornaprajna’s reputation for extraordinary knowledge created feelings of wonder in the whole world, though it was still very new.

Over time, Sri Madhvacharya has identified the works that are to be treated as 'Shastras' (Agamas) - the four Vedas, Mula Ramayana, Mahabharatha, Pancharatra; in addition, Puranas and other works which do not contradict basic principles stated in shastras are also to be taken as Pramana (authority). Of the Puranas, Bhagavata Mahapurana is considered to be fully authoritative. Sri Madhvacharya took the task of writing commentary for Bhagavata Purana, and wrote a commentary known as “Bhagavata Tatparyanirnaya”. In this work, he has explained the meaning of several passages and the implications of several anecdotes. As usual, he has not commented on every single verse but has chosen only those which have some philosophical import, profusely substantiating them with quotations. Bhagavata

Tatparyanirnaya mentions the right approach with which one should study a 'Purana' or any other work, in other words, he highlighted the point that one should look for the supremacy of the Supreme Lord Vishnu in any literature or commentary or work, and if anything proposes opposite to that should be treated as false knowledge.

From this incident, we can understand that Sri Madhvacharya is “Sribhagavata-tatparya-nirnaya-grantha-karakah – One who is the compiler of the literature known as ‘Srimad Bhagavatam Tatparya Nirnaya’.”

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Holy Name 75: Ishavasya-dyupanishadbhasyakarta

Meaning – One who wrote the commentary for ten Upanishads headed by Ishavasya Upanishad

Pastime – Vasudeva (later Sri Madhvacharya) being the incarnation of Vayu-deva, excelled with every other student in the Gurukula, So much so, only once he heard from the teacher he remembers them. Once Vasudeva heard from his teacher the great Upanishads, which demonstrates the glory of Vishnu (like, Maha-narayanopanishat). After listening only once to an Upanishads like Maha-narayanopanishat, Sri Mahaithareyopanishat, etc… they were fully comprehended by Vasudeva, It is no wonder as hundreds of Vedic hymns not even heard once (by anybody) have been comprehended by him by virtue of his great intellect. In some incidents, being questioned by his teacher, Vasudeva used to recite the verses from these Upanishads with explanation. This mesmerizes the teacher and other students of Gurukula.

This ability and interest of Vasudeva in the Upanishads came out after he became ascetic. When Vasudeva accepted the Sannyasa Ashrama and came to be known as Sri Ananda Tirtha, he started to write a commentary on various literatures for proclaiming the supremacy of Lord Vishnu. During this time, he understood the Upanishads' acceptance by the great scholars compared to any other literatures. If the Upanishads communicate something, its reach will be wide, unfortunately, most of the Upanishads were misinterpreted by Mayavadis. So, Sri Madhvacharya decided to prove the supremacy of Lord Vishnu by commenting on the Upanishads. So one after the other, Sri Madhvacharya wrote a commentary for 10 Upanishads.

1. Ishavasya Upanishad
2. Talavakar Upanishad
3. Katak Upanishad
4. Shatprashna Upanishad
5. Taiteeriya Upanishad
6. Atharvana Upanishad
7. Muduko Upanishad
8. Chandogya Upanishad
9. Bruhadaranya Upanishad
10. Aitareya Upanishad

By this, Sri Madhvacharya proved to the world that all the Vedas, Upanishads, Puranas, etc… proclaim the glories of Lord Vishnu alone. Much later, Sri Raghavendra Tirtha, the prominent Acharya in the Madhva clan commented on all the ten Upanishads commentaries of Sri Madhvacharya.

From this incident, we can understand that Sri Madhvacharya is "Ishavasya-dyupanishadbhasyakarta – One who wrote the commentary for ten Upanishads headed by Ishavasya Upanishad."

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Holy Name 76: Jitendriyah

Meaning – One who has conquered his senses

Pastime – In the upper status of the planetary systems there are facilities thousands and thousands of times greater for material enjoyment than in the lower planetary systems. The topmost planetary systems consist of planets like Brahmaloka and Dhruvaloka (the polestar), and all of them are situated beyond Maharloka. The inhabitants of those planets are empowered with eightfold achievements of mystic perfection. They do not have to learn and practice the mystic processes of yoga perfection and achieve the power of becoming small like a particle (anima-siddhi), or lighter than a soft feather (laghima-siddhi). They do not have to get anything and everything from anywhere and everywhere (prapti-siddhi), to become heavier than the heaviest (mahima-siddhi), to act freely even to create something wonderful or to annihilate anything at will (isitva-siddhi), to control all material elements (vasitva-siddhi), to possess such power as will never be frustrated in any desire (prakamya-siddhi), or to assume any shape or form one may even whimsically desire (kamavasayita-siddhi). All these expediencies are as common as natural gifts for the inhabitants of those higher planets. They do not require any mechanical help to travel in outer space, and they can move and travel at will from one planet to any other planet within no time.

Srila Madhvacharya, who is the resident of these higher planetary systems in the form of demigod Vayu-deva, was naturally blessed with all these siddhis, which was rarely achieved by the perfected Yogis after undergoing severe penance and sense control.

During his manifested pastime, Srila Madhvacharya exhibited eightfold mystic perfection in several incidents. Once on the way to Badarikashrama, Madhva was passing through a kingdom where King Iswaradeva was forcing travellers to dig a pond. The king ordered him also to dig. Madhva replied, "We do not know how to dig. Please show us how". The king took up the spade and started digging to demonstrate. He could not stop digging at all, becoming helpless with the power of Madhva in controlling him. It is well known that all creatures are controlled by this Madhva, incarnation of Mukhya Prana (Vayu), who is free of all defects and is the Lord of all souls. Lord Narayana is perfect and is the master of all souls including Lord Brahma. By worshipping Mukhya Prana, aspirants overcome all the misery and grief of this material world. Even superior demigods like Yama, Shesha, and Rudra are effulgent by extolling Prana acknowledging his supremacy over them. Thus, it is not surprising at all that the king started digging and could not stop. And by the mercy of Madhva, the people of the town got the water in the pond.

Further, once Madhva and his party were attacked by a robber, robbers thought that Madhva and his disciples who were still and unmoving were only rocks strewn around and left the place. Subsequently, when they realized that the party was human, they were wonderstruck and prostrated before Madhva for his pardon. In this incident, Madhva used his extraordinary powers to control their thinking to avoid using force against them, which was forbidden by an ascetic.

Further, Once on his return from Badrikashrama along with his entourage, Madhvacharya offered his worship and prostrations to the Supreme Being present in all holy waters, rivers, lakes, etc. and holy places like Kurukshetra en route and reached the shores of Ganges with its high waves. It was sunset and there were no boats to cross the river. The disciples did not know what to do and sat down on the bank worried. Madhvacharya saw his worried entourage and crossed the river Ganga alone without even getting his clothes wet. Anu Madhvavijaya's literature explains that he used the power of Jalasthambhana, making the water motionless and rigid for this purpose. The disciples did not remember at that time that Madhva in his previous incarnations was Hanuman who had crossed the ocean and Bhimasena who played sportly in the Ganga. Otherwise, they would not have got scared and would not have doubted his capacity to cross the river.

These incidents prove that Sri Madhvacharya is the possessor of Ashta-siddhis (eightfold mystic perfection), either he obtained them by his penances or austerities like controlling his senses or he was naturally blessed with these siddhis as he is the resident of higher planetary systems. In any case, being the complete celibate or ascetic, he possessed all these siddhis, which is the goal of sense-controlled yogis. That’s why, Sri Madhvacharya is known as “Jitendriyah – One who has conquered his senses,” and also, just by reading the works of Sri Madhvacharya several saints obtained control over their senses and what to speak of the composer of those literatures.

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Holy Name 77: Shataadikagranthakartaa

Meaning – One who is the composer of hundreds of literatures

Pastime –Sri Madhvacharya propagates Vaishnavism by defeating other false propagators of religions, especially Mayavadis. Once an envious Pundarika Puri along with his followers and other Mayavadis, plotted several plans to put an end to Sri Madhvacharya and his followers. One of the prominent plans is to steal all the books, that were written by Sri Madhvacharya, meanwhile, engage Sri Madhvacharya in the debate.

According to the plan, Pundarika Puri started to debate with Sri Madhvacharya. While debating with Pundarika Puri, Sri Madhvacharya came to know that his collection of books expounding the Vedic scriptures, which was very dear to Veda Vyasa, and maintained by the respected Brahmin, Shankara Pandithacharya of the Likucha dynasty had been stolen by Padma Tirtha, the wicked ascetic. On hearing about the stealing of his precious books, Sri Madhvacharya set out speedily along with the senior pupil of Achyuta Preksha and intercepted Padma Tirtha. He frightened him with his verbal onslaught made him speechless, and secured back his books.

Bhavaprakashika literature gives details of this incident. Padma Tirtha stole the books from Vishnumangala Temple where they were kept by Shankara Pandithacharya. Sri Madhvacharya, who was in Udupi, quickly travelled to Yekavata and called Padma Tirtha for debate. When the latter asked for neutral umpires, Sri Madhvacharya said, “you can arrange them”. The discussion ended with Padma Tirtha referring to the inner controller of all-knowing the truth when Sri Madhvacharya turned the tables on him by saying that he is accepting Tattvavada, as such concepts are unacceptable in Advaita.

Sri Madhvacharya, the incarnation of Mukhya Prana decided not to forgive, but to punish Padma Tirtha who robbed the pure soul, Shankara Pandithacharya when he was alone and took away his books. Though he was defeated by Sri Madhvacharya, Pundarika Puri still wanted to rescue Padma Tirtha. He tried to give discourses on Mayavada to some of Sri Madhvacharya’s followers to prove that he was correct. Sri Madhvacharya rejected his contentions with five or six sentences. Sri Madhvacharya used an uninterrupted stream of well-chosen unchallengeable words and sentences to show the true innate nature of Lord Vishnu, explaining the contents of Vedanta Shastra in clear and unequivocal terms. Thus, he destroyed all the arguments of Padma Tirtha and silenced him. This represented the last effort made by organized Advaita to defeat Sri Madhvacharya.

Madhva tells all the opponents, “You, thieves calling yourselves Mayavadis! Stop your arguments that the world is unreal, stealing the world itself. Runaway from here. All the people who have seen you will come and catch you. It is time for you to quickly get into your caves.”

In this way after defeating Padma Tirtha and his followers, Sri Madhvacharya got back his literature or collection of books and proceeded from the place called Kavu (Swarama) to Pragryavata where he performed the Chaturmasya Vrata (Staying in the same place for four months) worshipping Lord Janardana and he was in full of ecstasy.

From this incident, we can understand that Sri Madhvacharya is “Shataadikagranthakartaa – One who is the composer of hundreds of literatures,” after composing, he safely kept it in the care of his followers, but, when it was stolen by envious people, he promptly fought against them and recovered his hundreds of literatures, which will become the guiding light for the people in the future.

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Holy Name 78: Sharanyyatraanatatvarah

Meaning – One who is like a gem among the personalities, who protects their dependences or surrendered people

Pastime – During his journey Sri Madhvacharya arrived at Varanasi with his entourage. Along with his disciples started to take baths in the River Ganga, while taking his bath, he saw that during the time of funny play in the water sports the disciples were becoming arrogant about their strength. Sri Madhvacharya understood the familiarity, that sprouted in the hearts of his disciples, which may be the cause of their fall-down in future, being concerned for them, he decided to rectify them. So Sri Madhvacharya, who redeems the sins of his devotees by his grace and service, told them, "You (my disciples) have become arrogant about your prowess and strength. All of you should simultaneously rush at me and use your strength in a wrestling

bout. One not using his maximum strength will be deemed to have flouted my orders". On the order of Guru, the fifteen young disciples with prowess attacked Sri Madhvacharya together. He felled them all immediately with ease. He taunted them that those who were capable should try to get up by stating this he laughed. Then the disciples pleaded with him, "Sir, the weight of your limbs and fingers on us is like the weight of mighty Meru mountain. We cannot tolerate it and will die. Oh, our kind Guru! Please let us go". Then Sri Madhvacharya let them go. The disciples were astounded as they had not understood that with a mere flicker of the eyebrow, Mukhya Prana (Sri Madhvacharya) could control the entire universe led by the demigods Shankara, Indra, and others, thus this was no great feat for him. After this incident, the disciples of Madhvacharya realized the divine glory and position of their transcendental spiritual master and started to deal with him with great awe and reverence. In this way, Sri Madhvacharya mercifully protected his surrendered disciples from familiarity, which gradually would have led to degradation.

From this incident, we can understand that Sri Madhvacharya is "Sharanyyatraanatatvarah – One who is like a gem among the personalities, who protects their dependences or surrendered people."

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Holy Name 79: Balakrsnapratishtaataa

Meaning – One who established the deity of Lord Bala Krishna in Udupi

Pastime – In Dvapara Yuga, when Sri Krishna was making mother Devaki happy by showing childhood mischiefs in the attire of a kid, his wife Rukmini watched it by hiding and requested that she also wanted such a beautiful deity. Looking after the request by his wife, he created a deity from Salagarama Shila of Kadagolu Bala Krishna and gave it to her. After Sri Krishna left for Vaikunta, Arjuna established the deity and worshipped it in Rukmini Vana. Gradually the deity got submerged in the soil containing gopi-chandana. In the age of Kali, while a sailor was bringing gopi-chandana logs in his ship near Udupi (exactly Vadabandeshawara - currently Malpe), he was in danger due to a heavy storm and knowing about the arrival of the Supreme Lord, Sri Madhvacharya saved the ship by his mystical power. Looking at Acharya's mystical powers the sailor was amazed and went on to offer valuable things in his ship, but Madhvacharya only accepted the gopi-chandana logs and came back to Udupi chanting the verses of Dvadasha-stotra. Purnaprajna (Madhvacharya) with a large intellect had the stone deity of Bala Krishna, one who is very dear to the Gopis, washed with water in the pond known as Madhva Sarovara by three or four disciples and immersed in the pond. Afterwards, when Madhva asked thirty persons to remove it from the pond, they were unable to do so, as it had become very heavy and unmovable with his very holy touch giving it the presence of Hari (Krishna). Understanding the Lord's intent, Sri Madhvacharya personally carried the deity alone without effort to his Matha (place of stay). He then installed the deity of Lord Bala Krishna by proper rituals, the son of Nandagopa (Lord Krishna), who is worshipped by demigods, has a face with a beautiful and gentle smile. His divine form is not visible to the physical eyes.

From this incident, we can understand that Sri Madhvacharya is known as "Balakrsnapratishtaataa – One who established the deity of Lord Bala Krishna in Udupi."

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Holy Name 80: Baalakarma-adyabheestaadah

Meaning – One who accepts the worship and service of younger celibates and reciprocates to that by gracing his devotees by fulfilling their heart desires

Pastime – As Sri Madhvacharya's fame spread far and wide, many people became his disciples and followers. Teaching lessons to his disciples, Sri Madhvacharya used to travel across the country along with them. Being the Guru, Sri Madhvacharya used to be served by all of his disciples, mercifully Sri Madhvacharya accepts their services and reciprocates with them by providing them with transcendental knowledge and other personal reciprocation.

Once along with his disciples, Sri Madhvacharya went across the country to visit various holy places, during their journey they came to Kurukshetra, named after King Kuru, which was like the gateway to heaven after death in the Mahabharata war for many kings. The Bhavaprakashika literature gives the details about Sri Madhvacharya's Kurukshetra visit. Sri Madhvacharya's disciples saw a monk whom Sri Madhvacharya identified as Mareecha, the demon from Treta-yuga or Ramayana's time. A close examination by them showed that despite his reappearance, he was a hater of Lord Vishnu.

Sri Madhvacharya further remembered the sporting battles he had fought with elephants and killing them in large numbers with little effort. Sathya Tirtha, the disciple of Madhva and others wanted to see Bhima's mace and requested their Guru, who is none other than Bhima himself, to grace his dear disciples, Sri Madhvacharya directed them to a place, their the disciples dug up and saw the mace, which was used by Bhima in the Kurukshetra war. After this, Sri Madhvacharya further described the glorious battles with the elephant armies of Duryodhana fought by him as Bhimasena.

From this incident, we can understand that Sri Madhvacharya is "Baalakarma-adyabheestaadah – One who accepts the worship and service of younger celibates and reciprocates to that by gracing his devotees by fulfilling their heart desires," in this case, throughout the journey and other times, Sri Madhvacharya mercifully reciprocate to them by providing transcendental knowledge and also gracing them with divine vision like this.

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Holy Name 81: Gangaataaree

Meaning – One who very easily crossed the turbulent Ganges River without the help of any boat

Pastime – Once while proceeding on their way up north to Badarikashrama revered Madhvacharya along with disciples reached the bank of the river Ganga. There were no boats to cross the river. Sri Madhvacharya, who is the main refuge for all his disciples crossed the river easily, which could not be crossed by any other method other than by boats along with them, though he was warned against it due to the dangers involved. The disciples were asked by Madhvacharya to hold on to him like a chain, one to the previous one while crossing. This appeared, as if, he was guiding them to cross the ocean of the material world. Madhvacharya, who is the main refuge for all devotees to cross the dangerous ocean called the material world, the cycle of births and deaths, being the lead moved firmly along with all of his chain of

disciples and crossed the River Ganges, which was turbulent with great force, and safely reached another side of the River and continued their journey.

From this incident, we can understand that Sri Madhvacharya is “Gangaataaree – One who very easily crossed the turbulent Ganges River without the help of any boat.”

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Holy Name 82: Chitrakarmaaa

Meaning – One who performed several incredible and mesmerizing miracles

Pastime – Once Poornaprajna (with perfect intellect) went to the south, which is the direction guarded by Yama, along with Achyuthaprajna and prostrated in front of Vishnu, the ornament of the temple and who gives all auspicious blessings to others, in the decorated Vishnumangala temple. Here, the person who gave them Bhiksha (food offered with reverence to ascetics) went on giving more and more heaps of bananas to test Madhva, which was eaten without any effort. The Guru Achyuthaprajna noticing this with a surprise which he could not control, asked Madhva, the best of the respected preceptors, in a lonely place. “Poorna Prajna, at the end of the (normal) meal, you have eaten more than 200 large plantains, but your full stomach does not show any increase from its normal slender size. Tell me the truth (correct reason).” Madhva, who has his mind always fixed on the Lord of the worlds, then told him, “Please know that there is a fire in my belly which is of the size of a thumb, which burns bright but is always beneficial to me. In the universal deluge, it can burn (destroying) the entire universe.”

Once, highway robbers stopped Madhva and his entourage to rob them. Madhva quickly made a bundle from some cloth and held it in his hand. When the robbers saw this bundle, he created an illusion in their minds that it contained valuables. He moved amongst them when they fought and destroyed each other to take possession of it. This was similar to the large groups of Samshaptakas, who were fighting with Arjuna in the Mahabharata war and fighting amongst themselves to death when Arjuna used the Sammohana Astra (Weapon which bewilders the minds of the enemies).

Once Madhva and his party were attacked by a hundred-strong gang of powerful robbers intending to kill. Madhva caused one of his disciples named Upendra Tirtha to snatch an axe from their hands and attack them. He did so and chased them away. It is like a Lion chasing away the many Jackals. In this way, Madhva shows that not only he can do wonders things, but someone who is empowered by him also can do wonders feats.

Once when Madhva and the party were going to the foothills of the Himalayas, a demon in the form of a tiger attacked to kill Satya Tirtha, who was ahead carrying the box containing the deities used for regular worship. Madhva threw the tiger aside very easily with a gentle blow of his hand. Travel across the country was beset with various dangers such as robbers and wild animals in the wild forests, hills, wide unfordable rivers, and even wars. Madhva carried his party safely across all such dangers using only a modicum of his great powers and not violating his vows.

Once, Madhvacharya went to Ishupatha Kshetra and worshipped the presiding deity Lord Parashurama. The king sent him a thousand large Rajakeli plantains (Big-size Bananas) to playfully test his capacity. Madhva easily finished them off after a full meal. King understood the greatness of Madhva and asked his forgiveness.

Once, Madhvacharya went to Goa. A Brahmin named Shankara offered four thousand large-sized ripe plantains (Big-size Bananas) to him. Madhva ate them easily and drank 30 large pots of milk. When the king tried to detain him from leaving, Madhva simply walked out of there invisible. By this Madhva shows his power as the servant to the supreme independent Lord Narayana. The visit to Ishupatha Kshethra, which is very near his place Udupi would be towards the end of the northern trips. There is no specific geographic order for the visit.

Once when Sri Madhvacharya was touring the region known as Kalsa (in present-day Karnataka), he noticed that people were struggling to lift a huge rock boulder, which was a great disturbance for the people there. Being pity on them, Sri Madhvacharya effortlessly lifted it with one hand and placed it on the side of the river. All the people were mesmerized by seeing the incident. Then onwards the rock got the name 'Bhimana Bande – Bhima's stone', which exists even to this day. It carries the hand marks of Sri Madhvacharya and also an inscription about this incident.

In Pajaka, Vasudeva's (Sri Madhvacharya as a small boy) mother asked him to watch the curd and milk pots because she was occupied with some work. Meanwhile, Vasudeva to safeguard the curd and milk, placed two large stone slabs, which can't be able to lift by 10 people, but Vasudeva alone lifted it and placed it for the protection of curd and milk. Now also people can see the stone slabs at the house of (Vasudeva) Madhvacharya, near the temple's cowshed.

Near Pajaka, Lord Parashurama created four ponds, or tanks. Each one is named after the particular weapon he used to create the pond. Parashutirtha was created with his axe; Dhanustirtha was created with his bow; Baanatirtha with his arrow; and Gadhaatirtha with his mace. Each of the four ponds reflects a cornerstone of dharma: Tapas (austerity); Daye (mercy); Suchi (purity); and Satya (truth). Bathing in these ponds helps a devotee to attain salvation. As was the tradition in those days, people (including Vasudeva's parents) collected water from each of the four ponds every day, for ablution and other rituals. The way to the ponds was treacherous, and the distance was too much for many people to traverse. Also, Sri Madhvacharya used to visit these holy ponds to take a dip. In response to the concern his mother expressed about his visit to ponds and also the difficulty they visiting the ponds, Vasudeva created the fifth pond right in the backyard of his parent's house by inserting a Danda (stick) in the ground. He also said that the new pond contains water from all four of Parashurama's ponds. This fifth pond, called Vasudeva Tirtha, still exists. Bathing in these holy waters gives one the utmost kind of salvation.

From these incidents, we can understand that Sri Madhvacharya is "Chitrakarmaaa – One who performed several incredible and mesmerizing miracles."

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Holy Name 83: Mlechchha-rajendra-pujitah

Meaning – One who is worshipped by Muslim King

Pastime – Once Sri Madhvacharya crossed the River Ganga along with his disciples. Other side of the Ganges was the Muslim King's camp, while the entire entourage of Madhvacharya was crossing the River Ganga, the Muslim soldiers shouted, "This party crossing the river is the enemy. Stop them. Kill them before they can reach our bank". They advanced to the water's edge wading into the river. Madhva told them loudly in their language, "Oh! foolish men! Don't jump into the water without thinking. You are in large numbers and we are few. Why should you fear us? We are coming to meet your lord, the king. Why do you want to have a wasteful quarrel?" With such tactful words, Madhva made the Muslim soldiers abandon their intention of causing harm. Thus, Madhvacharya led his men, across the Ganga and also saved them from the fear of death.

Madhvacharya, the protector of the world, was unperturbed and moved ahead, like a lion amongst groups of jackals, though the cruel Muslim soldiers, in their thousands, surrounded his party. The Muslim king saw him approaching his town from atop his palace. Madhvacharya was tall, very handsome, and majestic, and could not be deterred even by demigods or demons. Muslim King addressed Madhva thus, "Oh fair one, with a lovely face, how could my cruel soldiers, who have been deployed to stop enemy spies, be like the servants of the God of death (Yamaraja) and who deal harshly with travellers spare you from torture and death? How did you cross the Ganga River without boats? It is amazing. What are you planning to do?" Questions asked by the king along these lines were replied by Madhva, the servant of Lord Narayana, "We perform all our actions with the special blessings of the effulgent Supreme Lord, who is the Supersoul of the Sun, who illumines the whole world. Now we are quickly going North". Madhva replied in the king's language on these lines.

To the question by the king about what Madhva was wearing on his forehead, he replied that the mace held by a warrior in his hand was worn by him on the face. The king was greatly impressed by the dignity, courage, supreme capability, venerable personality, knowledge, great effulgence, and the use of words and actions appropriate for the occasion of Madhva. He immediately offered half of his kingdom to him as a gift, but Madhvacharya politely declined the offer and went ahead with his mission.

In this incident, Initially, Madhvacharya was initially thought to be an enemy agent fit to be killed by the soldiers while their king revered and offered half his kingdom to him. Though Madhva could have suppressed them with his extraordinary powers and proceeded further, he acted in this manner to show his disciples how to act in difficult situations. He spoke to him in his language and impressed him with his total renunciation of the affairs of the world and scholarship, thus removing the cause of hatred itself.

From this incident, we can understand that Sri Madhvacharya is "Mlechchha-rajendra-pujitah – One who is worshipped by Muslim King."

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Holy Name 84: Jayasimhasamaradhyah

Meaning – One who is greatly honoured by a Kshatriya King Jayasimha

Pastime – Mayavadi Padma Tirtha had abandoned the books of Sri Madhvacharya and ran away on the night before Chathurmasya was complete. Sri Madhvacharya recovered the books and gave them in the safe custody of a neutral person intending to take charge of them later in the presence of King Jayasimha. When Sri Madhvacharya started for Sahya, King Jayasimha sent his messenger to request him to come to his capital. The messenger prostrated to Madhva and conveyed the king's message, "Venerable sir! The king requests you to bless us, your humble servants with your presence to enable him to perform his duty of awarding punishment to the guilty Padma Tirtha and returning the books to you along with apologies." Sri Madhvacharya with great effulgence acceded to the King's request and started his journey west from the eastern direction sanctifying the earth coming under his feet. This was like the sun rising in the east with increasing brightness and going west sanctifying the earth with his rays.

After the long journey, Sri Madhvacharya quickly arrived at the capital of King Jayasimha and he was warmly received near the Madaneshwara temple by the noble King Jayasimha, who had an auspicious mind. King Jayasimha got down from his vehicle before nearing Madhva, asked his soldiers who were on guard on the two sides of the road to move back, and keeping some brahmins ahead of him, approached Madhva venerated in the three worlds, and prostrated at his feet. Madhva reached the great Vishnu Mangala temple quickly accompanied by the humble king with his mind full of great reverence. Villagers from two villages Vata and Samavaya along with others had come there with the desire to see their king. All of them started looking again and again at the approaching, all-knowing Madhva, with great curiosity. Though the ordinary people were initially attracted by the news of the king coming amongst them, the personality of Acharya Madhva, for whom the king himself was showing such respect and humility attracted them even more.

Madhva was surrounded by groups of obedient devotees's eyes widened with pleasure at seeing him and with hands folded in front with great reverence. Thus, he entered Vishnu Mangala, the temple dear to Lord Vishnu. In the manner of the full moon, accompanied by planet Mars, shining amidst the galaxy of stars, Madhva, the incarnation of Sri Vayu shone with vivid bright radiance along with King Jayasimha amidst other kings. In Vishnumangala temple, King Jayasimha handed over the books to Sri Madhvacharya with apologies for the act of Padma Tirtha.

Hrishikesha Tirtha, one of Madhva's great disciples was endowed with a voice conveying dignity, clarity, volume, etc. suitable for accompanying Madhva in his discourses with his recitation. He recited Bhagavata shlokas melodiously. Madhva, with the six auspicious virtues, explained the story of Lord Krishna, which redeems from Samsara (Material World) and gives Mukthi (Liberation) to the reverent listeners. Madhva's discourse, with the quality of extreme courage in delivering, his soft, attractive, and very clear narration with correct pronunciation in a melodious voice conveying profound meanings to the erudite scholars as well as the laymen made them immersed in an ocean of happiness. The glorious sporting acts such as coming, sitting, conversation, etc of Madhva give Mukti to the good people by just remembering them.

From this incident, we can understand that Sri Madhvachraya is "Jayasimhasamaradhyah – One who is greatly honoured by a Kshatriya King Jayasimha."

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Holy Name 85: Shankararyavaradah

Meaning – One who blessed Sri Shankararya, who is the brother of Sri Trivikrama Pandita, (A guard of Sri Madhvacharya literatures), by bestowing him with boons

Pastime – Initially, Sri Madhvacharya entrusted a disciple named Sri Shankara Pandithacharya (Sri Shankararya) with all his books, unfortunately, an envious Mayavadi Padma Tirtha stole the books. Later, Sri Madhvacharya debated with Padma Tirtha and recovered the same with the help of King Jayasimha. After this incident, Sri Madhvacharya went on a preaching tour, meanwhile, King Jayasimha invited Sri Madhvacharya to honour him along with royally returning his books with apologies.

At the request of King Jayasimha, Sri Madhvacharya arrived at his capital. They met at Vishnumangala temple, and there the heads of the two villages Sthambha and Vishaya became docile and gave up their hostility to Sri Madhvacharya when they saw their great King Jayasimha himself was a devotee of the effulgent Sri Madhvacharya. The good people were happy with the change. There is a hint of vested interests covertly supporting the unpardonable crime of Padma Tirtha in stealing Sri Madhvacharya's books by force. King Jayasimha and other leaders asked for pardon and reconciliation from the revered and forgiving Madhva for the evil actions of the stupid people. When Poornaprajna (Sri Madhvacharya) accepted this prayer and asked his disciple Sri Shankara Pandithacharya to receive the books back, the latter did so taking over the books stolen with the machinations of Padma Tirtha. Sri Madhvacharya had already located the stolen books earlier. As Padma Tirtha had run away already, he could have taken over the books himself directly. But he had decided not to do so, in the presence of the king and with his disciple taking them over publicly.

The Kavikulathilaka, an ornament to the race of poets, Trivikrama Pandithacharya was also present when all these events took place. He was happy at his own brother's (Sri Shankararya's) victory in getting the books back without any blemish and was pleased with the King for making it possible, so well. He spoke benedictory words to the King who sat humbly at the feet of Sri Madhvacharya and who was surrounded by his devoted officers and Brahmins. Trivikrama was not a party to the underhand efforts of Padma Tirtha and was happy that the sordid episode came to a close so lightly. His forthcoming words, which were spoken before he became a disciple of Sri Madhvacharya clearly show his respectful attitude to Sri Madhvacharya.

From this incident, we can understand that Sri Madhvacharya is "Shankararyavaradah – One who blessed Sri Shankararya, who is the brother of Sri Trivikrama Pandita, (A guard of Sri Madhvacharya literatures), by bestowing him with boons," the greatest boons is the service of safeguarding the transcendental literatures of Sri Madhvacharya.

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Holy Name 86: Trivikraamaryavijayi

Meaning – One who won over Sri Trivikrama Pandita after debating with him for 15 days

Pastime – Subramanya Pandita, an erudite poet, reservedly venerated by all those engaged in scholarly debates. He was born in the likucha (Pejataya) family of Brahmins of Angirasa

Gothra famous for poetic talent and austere penance. Subramanya Pandita is the grandfather of Narayana Pandithacharya and the name is indicative of his ancestors having earned titles like Pandita, and Kavikula Tilaka by their scholarly prowess. His dear faithful wife, a great devotee of Lord Krishna, was contemporary to him in all respects. Finding that they had repeatedly lost all their children due to fate, and wishing to have a good son, she worshipped Lord Shankara Narayana. With the blessings of the deities, she was blessed with a son, who grew to become very accomplished as a scholar and illustrious. Even accomplished scholars could not assess the true scholarship of such a person just as competent gem experts are unable to correctly assess the value of a very rare gem.

The learned father Subrahmanya Pandithacharya, noting the auspicious features on the moon-like face of his son, who would be able to redeem his entire family was gratified and performed the prescribed birth rituals and aptly named him Trivikrama.

The young Trivikrama was able to recite slokas correctly like a poet, even when he was still lisping in his childish prattle. Trivikrama born in the Likucha clan studied Vedas with their branches such as Rigveda along with its six components of Shiksha, etc. He had studied the Shastras and had been respected by scholars of all schools. He wrote a delightful Mahakavya titled Ushaharana, even as an adolescent. When studying the vast Mayavada (Advaita), Trivikrama pointed out many true inconsistencies that could not be clarified by his teacher and therefore lost his interest in it. Even then, he studied it as advised by his friends, who asked to him accept it as a traditional faith. When Trivikrama Pandithacharya with great oratory skills obtained mastery over the Vedas also, as he grew into a young man, the reputations of Bhanu Pandita and other opponents grew dim.

Trivikrama was well known for his being fully proficient in the Mayavada with its 1,25,000 verses, and in projecting logical arguments in support and demolishing the contentions of the opposition. Subramanya Pandita, his father, called him once alone and told him. My dear son, listen to my words of advice which have been arrived at after careful study and deliberation. In Kaliyuga, at present worship of God as Nirguna (without attributes) will never secure the bliss of Mukti (Liberation). Therefore, to secure Mukthi with knowledge, bliss, etc, worship Vasudeva, the Supreme Being, who is full of auspicious attributes. After listening to these words of his father, Trivikrama was somewhat uncertain about what to do. But after pondering over the essence of the Shastras, and also reaching the shores of Samsara, he studied Mayavada prescribing the worship of Attributeless Brahman from others. The words of his revered father made a deep impression on him. But, the scholar in him, would not allow a decision on the subject based entirely on another's opinion, however eminent it was. To conclude his own, he studied Mayavada also in-depth.

Trivikrama, a great householder, followed the prescriptions of the prescribed Ashrama Dharma, practices of a Grihastha–married householder meticulously. Though his mind was confused about being affected by the prevailing Kaliyuga, he pondered deeply over the problem, being highly intelligent.

In understanding Brahma Tattva, the Brahma Sutras composed by the omniscient Vedavyasa, the son of Satyavati, is the main Pramana (authority). There are 21 different Bhashyas (commentaries) to them, but as they are mutually contradictory, they cannot be treated as valid. It is inevitable to go back to the main document of Vedavyasa. When we critically

examine these Bhashyas without any bias, we do not find even one that is accurately consistent with the Brahma Sutras. But, we have been studying Shankara Bhashya as acceptable, because it is handed down from generations. Even accepting that because of our very limited intelligence and capacity, it may not be possible to conclude the true meanings contained in the Upanishads, it is not possible to obtain Mukthi without doing worship as stated in them. Therefore, let us ponder over the mode of worship prescribed in the auspicious Shastras such as Brahma Sutras and Vedas.

Enlightened scholars teach us that God is omnipresent, without an equal or greater entity, and is of the nature of auspicious knowledge, bliss, etc. and should be worshipped as such. Such a person has his limbs (body parts) also consisting of such auspicious qualities. If He is formless and without a body, He can not also be only of the nature of Tejas (Effulgence) as held by Mayavada Philosophy. If He is worshipped as being without effulgence, He will have to be considered as consisting of Tamas (darkness or unenlightenment) by the logical process of elimination. Such worship can only lead to Mukthi, which is also of the same nature. This does not lead us to happiness. Therefore, after rejecting Mayavada let us observe correctly all the mandates on Dharma (right behavior) given in the Smritis. Based on our study and contemplation of the Vedas, Puranas, and Mahabharata, let us worship Mukunda, the giver of Mukthi, who is possessing full of blissful attributes.

After such introspection with his wisdom, Trivikrama started to worship God and to make an in-depth study of the scriptures. He heard about Madhva's great and pristine glory spreading all over the world.

Meanwhile, the followers of Mayavada approached Trivikrama and requested him to take on Madhva in the debate. They said, that one very eloquent person named Poornaprajna is condemning our traditional Mayavada literatures. You are very skilled in the use of great logical arguments and should defeat him. No one, other than you, is capable of this feat. You are like a great elephant, which has bathed in the rivers in the form of Vedas, there is no disputant elephant that can stand you in the debate. Now, defeat the opponent who has come up by fortune, and get pure renown like the bright moon. Destroy the fear arising to threaten your people. Thus prayed to by the followers of Mayavada, based on their being his people, Trivikrama spoke some words of acceptance of their requests. But, as he had a clear knowledge of very strong valid Pramanas (evidence) and was capable of removing all doubts himself, he had doubts about his being able to defeat Madhva in the debate. He took on some of the disciples of Madhva in debates whenever he got an opportunity. Like an angry elephant blinding its mahout, who uses a sharp goad, by throwing up mud on his face, Trivikrama blinded the disciples of Madhva, who used the sharp goad in the form of precepts from Tatvavada with the dust of prompt and numerous counter-arguments to silence them.

In the nights, the intelligent Trivikrama studied secretly the important delightful tenets of Tatvavada of Sri Poorna Prajna, which gave him pleasure, by going through the books available with his brother Shankara Pandithacharya, who held custody of the books. He was greatly amazed at the Madhva Shastra. Trivikrama met Sri Poorna Prajna subsequently and after discussing the subjects in which they had differences in tenets, understood that the Shastra of Poorna Prajna was certainly correct. Still, he did not accept it immediately. A judicious person will always do all things with full perception and analysis. Trivikrama

Panditacharya approached and bowed to Madhva, who pleased everyone, with a gentle smile on his beautiful face, at Vishnumangala temple.

Vishnumangala is only 5 Kms from Kavu Matha of Trivikrama Pandithacharya. Thus Madhva had already gone there, to make himself and his compositions easily accessible to Trivikrama, apart from other purposes. The action indicates how the Supreme Lord guides through proper teachers the acquisition of the correct spiritual knowledge for sincere and qualified aspirants.

Madhvacharya who had stayed for some time in Vishnumangala temple, stayed in another nearby Amaralaya temple at Kudel which was generally patronized by all villagers. He started expounding his wonderful Brahma Sutra Bhashya again. He saw in front of him, Trivikrama Panditacharya like an opponent in war, who rode the chariot of another school of Vedanta (Mayavada) and wearing weapons in the form of many great and sharp logical arguments. Then, the wonderful discourse establishing the Supremacy of Lord Vishnu emerged from the lotus face of Madhva, like an army coming out of its bivouac to win victories for the king. The speech/movement of the army was continuous without undue haste or being too slow. It had no defects like pronunciation, pauses or repetitions, etc, or gaps or disorder in movement. For those who saw it from a distance, it appeared like a continuous entity without parts, like an army without elements like soldiers, horses, chariots, etc. The speech/army had groups of chariots in the form of Brahma Sutras, unstoppable elephants in the form of Apaurusheya Srutis (inconceivable verses of Vedas and their meanings), Foot soldiers in the form of valid logical derivations, and Horses in the form of many types of Paurusheya texts.

The all-knowing Madhva established by Shruthi Pramana and by Yukthis (logical arguments) that Lord Narayana has infinite auspicious qualities such as Jnana, Bala, Shakthi, Aishwarya, Tejas, etc. (Knowledge, Strength, Capacity, Possessions, Effulgence, etc). He is called Brahman in Vedanta as he is endowed and his infinity and completeness of qualities cannot be determined in space, time, qualities, and numbers. He is known only by the Vedas and propounded by them as their main purpose. He is the only Doer in the universe as everything else is completely in His control and He is all-knowing.

Tatvavada and its position, arguments for the conclusion, the main propositions are:

1. Ananthagunaparipoornathva. (Lord is with unlimited attributes and qualities)
2. Brahman is mentioned in the Vedas as Lord Narayana or Lord Vishnu
3. Being known only by the Vedas, which have Him (Lord Narayana) as their main purpose.
4. Vishvakarthruthva, Sarvajnatha, etc. (Lord Narayana is the all-knowing and only controller of the material creation)

Trivikrama Pandithacharya listened to the discourse of Madhvacharya, the all-knowing, containing the various tenets along with Pramanas. Afterwards, Trivikrama used sharp arrows in the form of various logical propositions, fitted with feathers of opposing doctrines discharged by pulling at the strings of his bow in the form of his vast knowledge. Madhvacharya, the great intellect, smilingly intercepted all the logic arrows as and when they were discharged, by superior counter arrows. The great Brahmin, Trivikrama, wanting to secure victory over Madhva used Asthras (specially sanctified weapons) in the form of Vedic texts, which were beyond the capacity of others either to use or to reply with countermeasures. Trivikrama first questioned the logical issues with Madhva. After finding that his logic was impregnable, he

used Agama Pramanas (Vedas) in the debate which appears to contradict Tattvavada to support rival schools. Following are the schools of thought, from which Trivikrama Panditacharya questions,

- Samkhyas
- Vaisheshika
- Bauddha
- Charvaka
- Advaita

These being more powerful and difficult to resist have been rightly called Asthras. These can be replied to only in kind. Madhvacharya used a large number of Vedic texts, which were very powerful on account of having only one unique interpretation and having their meanings at a more fundamental level rather than secondary derived meanings to answer the Vedic texts quoted by Trivikrama and showed that those could be interpreted in a different manner consistent with his doctrines. Madhvacharya completely answered by quoting the verses of the Vedas and showed the flaws in the other schools of thought. Debating in this manner for fifteen days in a debate, Madhvacharya made Trivikrama Pandithacharya incapable of further questions and made him free of doubts. The reference to debate shows that the objective of the debate was not victory, but the determination of the correct philosophic position. This would therefore require more time and would also account for the final result, the acceptance of Tattvavada by Trivikrama Pandithacharya, the great scholar of Advaita. This good-hearted person Trivikrama Pandithacharya prostrated to Madhvacharya and prayed, “Master, please forgive my taking liberties with you. Grant me the permanent service of the dust beneath your lotus feet.” He surrendered himself before the master, Sri Madhvacharya, to study the Tattvavada.

From this incident, we can understand that Sri Madhvacharya is “Trivikraamaryavijayi – One who won over Sri Trivikrama Pandita after debating with him for 15 days.”

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Holy Name 87: Trivikraamasupujithah

Meaning – One who is worshipped by Sri Trivikrama Pandita

Pastime – In Kudel, Sri Madhvacharya defeated Trivikrama Panditacharya, who is a well-known and well-versed Mayavada scholar, and made him his disciple. After defeating Trivikarama, Sri Madhvacharya commenced the teaching of the Brahma Suthra Bhashya to Trivikrama Panditacharya. The good people were happy at this, while the wicked persons became unhappy. In this way, Trivikrama Pandita learned all the aspects of Tattvavada directly from his master, Sri Madhvacharya and over time became a close associate of Sri Madhvacharya. Later, Sri Trivikrama was directed by Sri Madhvacharya, who is known as Mahacharya as he is the major commentator on Vedanta, to write a commentary on his Brahma Suthra Bhashya. On the order of Sri Madhvacharya, Sri Trivikrama wrote a commentary on the work of Sri Madhvacharya, Brahma Suthra Bhashya. This commentary of Trivikrama is called Tattvapradeepa. This composition is completely based on the teachings of Sri Madhvacharya to him and also the quotes from the literature Anuvyakhyana written by

Madhvacharya after the request by Trivikrama. Before commencing the composition of literature or commentary, which would be impossible without Sri Madhvacharya's blessings, Trivikarama Panditacharya offered his worship and prayed to Sri Madhvacharya by glorifying all his works,

"Oh, great master Sri Madhvacharya! The gems of Logic (Nyaya) contained in the ocean of your Bhashya (Brahma Sutra Bhashya) cannot be completely collected by great scholars working constantly. It is so profound and wonderful. The meanings enshrined in the temples of the Ten Upanishad Bhashyas (Commentaries) which are logical and correctly depicting the intentions of the Upanishads are pleasing them in the same manner as the demigods pleasing their consorts in their houses. Your two compositions on Geetha, Thathparya, and Bhashya are like the Sun and Moon, which fully illuminate the entire world of Tatvavada tenets with their rays in the form of incontrovertible statements. Which good person will fail to utilize the nectar called Mahabharatha Tatparya Nirnaya which has emerged out of the milky ocean of Ithihasa and Puranas, by the churning of the Mandara mountain in the form of your mind? Your Bhagavatha Tatparya Nirnaya is like a good friend and pathfinder to those who try to obtain true knowledge and who are ignorant of the three types of language used in Puranas. Your excellent Tantrasara is like the Kalpatharu (Divine wish-fulfilling tree) whose shelter is used even by demigods and by which anyone will attain all his desires. Kind-hearted Madhva, you have composed the texts Katha Lakshana and Pramana Lakshana, which are like the eyes for the world to learn about the Pramanas and methods of debates. Who will not adore Vishnuthathvavinirnaya which is like Arjuna who single-handedly placed his feet on the heads of his enemies and defeated them in battles? The Prakarana texts like Vada (Tattvodyotha) are very little in size as a spark from a fire, but destroy forests in the form of opposition schools completely when aided by wind (Vayu). In the Anubhashya, you have shown infinite meanings covered by the Brahma Sutras. It is a wonder like the baby Krishna showing the entire Universe (Brahmanda) to His mother Yasodha, to demonstrate his infinite capacity. Oh, Madhvacharya with the six auspicious attributes, you have composed the Yamaka Bharatha causing wonder in all the worlds, to show the secret meanings of Mahabharatha in a wonderful poetic form. You are like an ocean from which heaps of jewels in the form of excellent Subhashithas, Sthothras, and Granthas are obtained. Who can count them? This assembly of good people considers that all these compositions are like Chinthamani (Touchstone) and convey a large number of meanings. They also laugh at stupid people who think that they are small and hence not profound."

In this way, Sri Trivikrama Panditacharya offered his prayers and always worshipped the lotus feet of his master, Sri Madhvacharya, and propagated the Tattvavada philosophy throughout his life by composing several literatures like Tattvapradeepa. Sri Madhvacharya was very much pleased by the worship of his disciple, Sri Trivikrama and bestowed his special blessings on Trivikrama Panditacharya and his family, so much so that, later Trivikrama's son Sri Narayana Panditacharya, who was also great scholar in Madhva school, became the author of the great literature known as "Sri Madhva Vijaya", which is the authorized biography of Sri Madhvacharya and became the prominent source of information for the life of Sri Madhvacharya.

From this incident, we can understand that Sri Madhvacharya is "Trivikraamasupujithah – One who is worshipped by Sri Trivikrama Pandita."

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Holy Name 88: Trivikraamaabhishtadaataa

Meaning – One who fulfilled the heart-felt desires of Sri Trivikrama Pandita

Pastime – In the Madhva lineage, there is a prominent slogan, "*hari sarvothama vayu jeevothama*", which literally means, Lord Hari is supreme, he is omnipotent, he is omnipresent. He is superior to all Gods and Goddesses, and Vayu is Supreme among all the Jivas (Living entities).

After getting defeated by Sri Madhvacharya, Sri Trivikrama Panditacharya became one of the prominent disciples and close associates of Sri Madhvacharya. By seeing the transcendental attributes of Sri Madhvacharya, Sri Trivikrama Panditacharya firmly believed in the transcendental position of his Guru Sri Madhvacharya and wished to known more about the same. Understanding the heart-felt desire of his dear disciple and also for showing the world, Sri Madhvacharya enacted a pastime by the supreme will of the Lord Narayana.

Once Sri Madhvacharya was busy offering Naivedya (food) to the deity of Lord Sri Krishna and engaged in his worship and there was a slight delay in opening the door. So Sri Trivikrama Panditacharya, who is the dear disciple of Sri Madhvacharya, out of casual curiosity and early eagerness peeped into the thin breach of the door and he was agog with wonder and joy at what he saw. Sri Madhvacharya had manifested himself into his triple personality and has been worshipping Lord Rama as Hanuman, Lord Krishna as Bhimsena, and Lord Vedavyasa as Sri Ananda Thirtha (Madhvacharya) and immersed in the service, which delayed in opening of the door. Trivikrama Panditacharya was the lucky one who had a glimpse of it! He was so overjoyed with this that the magnum opus of hymns in the praise of Vayudeva, Sri Harivayustuti burst out due to his ecstasy.

As if to confirm this, Sri Madhvacharya, when shown and presented the poem by Trivikrama Panditacharya, prefaced it with two of his inspiring verses describing the divine fingernails of Lord Lakshmi Narasimha and set his seal of approval indicating that a recitation or meditation on, Sri Harivayustuti, dispels all darkness, danger or disaster and showers happiness, peace, and prosperity. This is the circumstances in which Sri Harivayustuti was written by Trivikrama Panditacharya and this bears testimony to its near scriptural eminence.

From this incident, we can understand that Sri Madhvachraya is "Trivikraamaabhishtadaataa – One who fulfilled the heart-felt desires of Sri Trivikrama Pandita," in this case, Sri Madhvacharya fulfilled his dear disciple, Sri Trivikrama Pandita's desires by showing his transcendental position and also granting everyone to recite his composition, Sri Harivayustuti.

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Holy Name 89: Srihrisheekeshaaryasevitah

Meaning – One who is served by Sri Hrishikesa Tirtha, the first seer of Sri Palimaru Matha

Pastime – Sri Hrishikesha Thirtha is the first and senior-most pontiff of the Udupi Ashta Mathas who were given Sannyasa by Sri Madhvacharya. As the direct disciple of Srila Madhvacharya, Sri Hrishikesha Thirtha was the senior-most among the ascetic disciples of

Madhvacharya. Narayana Panditacharya in his commentary on the literature Bhavaprakaashika states that 'nija sisyapravarena hrsikesatirthena'. Through this, we can understand that Sri Hrishikesha Thirtha was a senior ascetic among the disciples of Sri Madhvacharya. Narayana Panditacharya writes about Sri Hrishikesha Thirtha, he refers to him as ‘vasikrtahrsikasca’. Hrsika means senses, Vasikrta means one who has gained control over them. Abstinence is a virtue that every individual should possess. This is more so in the case of ascetics. Since Sri Hrishikesha Thirtha had gained absolute control over his senses, his being named thus by Acharya was most appropriate. Not only him all the Madhvacharya's disciples had restraint over their senses.

Further, Narayana Panditacharya in his Sri Madhva Vijaya mentions Sri Hrishikesha Thirtha with the following verse,

avadat sa katham rathangapaneh
bhagavan bhagavate bhavapahantrim
anukulagunasvaradibhaja
nijasisyapravarena vacyamane

In this, it is mentioned that when Srila Madhvacharya gave discourses on Srimad Bhagavatam, which enunciates the glories of Lord Narayana and serves as a remedy for the troubles of material existence, Sri Hrishikesha Thirtha used to sing the Bhagavatam verses pleasingly to match the profundity, eminence and such other attributes in the tone of his Spiritual Master. Sri Hrishikesha Thirtha was immensely fortunate to render a recital alongside the discourse of Srila Madhvacharya.

Before the disappearance of Srila Madhvacharya, he bestowed his grace upon him by giving him immensely beautiful deities of Lord Ramachandra, Mother Sita, Sri Lakshmana, and Hanuman for his worship, and made him the first pontiff of Palimaru Matha. Then onwards, Palimaru Matha has got a prominent place among Udupi Ashta Mathas, the Paryaya (Regular turn for each Matha to worship Lord Krishna in Udupi) starts with Palimaru Matha.

From this incident, we can understand that Sri Madhvacharya is “Srihrisheekeshaaryasevitah – One who is served by Sri Hrishikesa Tirtha, the first seer of Sri Palimaru Matha.”

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Holy Name 90: Srinrsimhatirthavaradah

Meaning - One who bestowed his blessings to Sri Narasimha Tirtha, the first seer of Sri Adamaru Matha

Pastime – Sri Narasimha Thirtha is the first pontiff of Adamaru mutt who was given Sannyasa by Srila Madhvacharya. In Sumadhva Vijaya by Narayana Panditacharya, his name is mentioned as ‘Narasimha Padadhara’. Srila Madhvacharya named his disciples by recognizing their characteristics. As quoted about Narasimha Tirtha “Narasimha Padadhara”, means one who is graced by Lord Narasimha or one who has taken shelter at the lotus feet of Lord Narasimha, which Srila Madhvacharya recognized. He travelled with Srila Madhvacharya his entire life and served him, he is part of all the pastimes of Srila Madhavcharya like in Badrinath, Vishnimanagala Temple, etc… Srila Madhvacharya made

him the first pontiff of Adamaru Matha and gave him the deity of Lord Chathurbhuja Kaliya Mardana for worship. Narasimha Thirtha is famous for his severe austerity and Yogic power.

After the disappearance of Srila Madhvacharya, Narasimha Thirtha was in the position of pontiff for many years and made a pilgrimage to various holy places. Later, he gave Sannyasa to Kamalekshana Thirtha and once again went to North India for pilgrimage. It is said that he entered Samadhi at Bhagirathi (Ganges) near Deva Prayaga during his pilgrimage to North India.

From this incident, we can understand that Sri Madhvacharya is “Srinrsimhatirthavaradah - One who bestowed his blessings to Sri Narasimha Tirtha, the first seer of Sri Adamaru Matha.”

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Holy Name 91: Sri-janardanvarapradhah

Meaning - One who bestowed his blessings to Sri Janaradana Tirtha, the first seer of Sri Krishnapura Matha

Pastime – Sri Janardhana Tirtha is the first pontiff of Krishnapura Matha, who was given Sannyasa Ashrama by Srila Madhvacharya. In Sumadhwa Vijaya by Narayana Panditancharya, Sri Janardhana Tirtha was mentioned as ‘jananadyupamardina’ which means, he can remove faults in one’s birth. It is possible because he is a direct disciple of Srila Madhvacharya. He travelled with Srila Madhvacharya across the country and he is part of many Yatras to Badrinath, he witnessed the pastimes of Srila Madhvacharya in Vishnu Mangala Temple, etc.

Before the disappearance of Srila Madhvacharya, he established 8 Mathas for the propagation of the Dvaita Philosophy, and for each Matha, he appointed his Sannyasa disciple as a pontiff. While doing so for each pontiff, he gave a deity for their regular worship based on the disciple’s mind and attachment. Sri Janardhana Tirtha was made pontiff of Krishnapura Matha and the deity of Sri Kaliya Mardana Krishna has an attractive pose of child Krishna with one leg on serpent Kaliya and another leg lifted and holding the tail of the serpent in his left hand. The right hand has the mudra of Abhaya to those who are afraid of the poison. This deity has only two hands.

At the request of Sri Janardhana Tirtha, the Madhvacharya had given another deity of Sri Ugra Narasimha also which has the pose of Sri Narasimha keeping Hiranyakashipu on his lap and tearing away his intestines. Two hands operate at the chest of the enemy and the remaining six hands hold various weapons. At the foot of this Eight-handed ferocious Lord Narasimha is the tiny Bhakta Prahlada standing with folded hands.

After the disappearance of Srila Madhvacharya, Sri Janardhana Tirtha managed to follow the order of his Acharya, but he felt great separation from his Spiritual Master Madhvacharya. So within 2 years after the disappearance of his Acharya, he gave Sannyasa Ashrama and Matha Administration to Sri Srivatsanka Tirtha and went to North India for pilgrimage yatra, During the pilgrimage, Sri Janardhana Tirtha entered Samadhi at Prayaga reached the abode of Lord Vishnu, Vaikunta to serve him eternally.

From this incident, we can understand that Sri Madhvacharya is “Sri-janardanvarapradhah - One who bestowed his blessings to Sri Janaradana Tirtha, the first seer of Sri Krishnapura Matha.”

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Holy Name 92: Sriupendratirthavaradah

Meaning - One who bestowed his blessings to Sri Upendra Tirtha, the first seer of Sri Puttige Matha

Pastime – Sri Narayana Panditacharya the author of Sri Madhwa Vijaya says in his literature Bhavaprakashika, that the disciple of Srila Madhvacharya is Sri Upendra Tirtha, who was physically very strong, as well as mentally agile and a great ascetic and a great scholar.

Sri Upendra Tirtha studied scriptures full-time at the holy feet of Sri Madhvacharya served him travelled with him all over the country and took Sannyasa Ashrama from Srila Madhvacharya. He went on to become one of the eight disciples who got the opportunity to worship Lord Sri Krishna's deity at Udupi. Sri Upendra Tirtha is the first pontiff of the Puttige Matha, which was established by Srila Madhvacharya. Srila Madhvacharya before his disappearance gives Sri Upendra Tirtha the deities of Lord Vittala with Rukmini and Satyabhama for his worship.

Later, Sri Upendra Tirtha worshipped Lord Anantasana and Lord Krishna of Udupi for several years, taught scriptures to his disciples and blessed them. He ordained his disciple, Sri Kavindra Tirtha, as his successor, handed over the Administration of Matha to him, and left on a pilgrimage. On the month of Magha and Dvadasi Day, he disappeared on the banks of the Krishna River and went to the abode of Lord Vishnu.

From this incident, we can understand that Sri Madhvacharya is “Sriupendratirthavaradah - One who bestowed his blessings to Sri Upendra Tirtha, the first seer of Sri Puttige Matha.”

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Holy Name 93: Srivamanaryavaradah

Meaning - One who bestowed his blessings to Sri Vamana Tirtha, the first seer of Sri Shiroor Matha

Pastime – Sri Vamana Tirtha is the first pontiff of Shiroor Matha, who was given Sannyasa Ashrama by Srila Madhvacharya. In Sumadhwa Vijaya by Narayana Panditancharya, Sri Vamana Tirtha was mentioned as ‘adeerghanyabhidana’ which means, he is short in structure and has restricted his worldly activities. It is possible because he is a direct disciple of Srila Madhvacharya, who is a great controller of senses and his disciple must have control over his senses and worldly activities. He travelled with Srila Madhvacharya across the country and he is part of many Yatras to Badrinath, he witnessed the pastimes of Srila Madhvacharya in Vishnu Mangala Temple, etc.

Before the disappearance of Srila Madhvacharya, he established 8 Mathas for the propagation of the Dvaita Philosophy, and for each Matha, he appointed his Sannyasa disciple as a pontiff. While doing so for each pontiff, he gave a deity for their regular worship based on the disciple’s

mind and attachment. Sri Vamana Tirtha was made pontiff of Shiroor Matha and the deity of Sri Vittala with Rukmini and Satyabhama was given by Srila Madhvacharya.

After the disappearance of Srila Madhvacharya, Sri Vamana Tirtha managed to follow the order of his Acharya, but he felt great separation from his Spiritual Master Madhvacharya. So within 10 years after the disappearance of his Acharya, he preached Tatvavada to many of his disciples. He did austerity in Kurukshetra and on the shores of River Ganga for many years. He became an expert in Pranayama and yoga.

Finally, He gave Sannyasa Ashrama and Matha Administration to his disciple Sri Vasudeva Tirtha and went to North India for pilgrimage. In the pilgrimage, Sri Vamana Tirtha entered Samadhi at Prayaga (Confluence of Ganga and Yamuna) and reached the abode of Lord Vishnu, Vaikunta to serve him eternally.

From this incident, we can understand that Sri Madhvacharya is “Srivamanaryavaradah - One who bestowed his blessings to Sri Vamana Tirtha, the first seer of Sri Shiroor Matha.”

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Holy Name 94: Srivishnutirthavaradah

Meaning - One who bestowed his blessings to Sri Vishnu Tirtha, the first seer of Sri Sode Matha

Pastime – Sri Vishnu Tirtha, who is the brother of Sri Madhvacharya, and also the first seer of Sri Sode Matha. Sri Madhvacharya gave Sanyasa Initiation to Sri Vishnu Tirtha (his brother) and made him the head of the Matha. Sri Vishnu Tirtha left behind the Samputa Narasimha, Vyaasa Mushti, Vithala and Rukmini and Satyabhama, and a Lakshmi Narasimha deities to the Matha. Many people believe that Sri Vishnu Tirtha is still performing prayers and penance in the Siddha Parvatha (Kumara Mountains). Before its disappearance, Sri Madhva blessed Sri Vishnu Tirtha with the deities of Lord Bhuvaraha and made him the head of Sri Sode Matha. Later on, Sri Vishnu Tirtha presented the Lord Bhuvaraha deity to his disciple Vyasa Tirtha, and also Matha administration. The deity of Lord Bhuvaraha is a unique styled one, where Lord Bhuvaraha rests on the hood of a serpent with Goddess Bhudevi sitting on the left thigh of the Lord. The Lord appears to be pleased and eager to grant merciful bliss to his consort. By unique qualities of Sri Vishnu Tirtha, the lineage was, then named after him. Later on, it was also known as Kumbhasi Matha. Also, Sri Vishnu Tirtha especially got involved in the adoration of the Hayagriva form of the Lord. He worshipped a deity of Lord Hayagriva with due reverence and later on, he gave it to Sri Vadiraja Tirtha when the latter visited the cave of penance in Harishchandra Mountain. Since then, the deity of Lord Hayagriva has been worshipped daily in the lineage of Sri Sode Vadiraja Matha by all pontiffs.

Sri Vishnu Tirtha, who pleased Lord Vishnu secured greatness unobtainable by others. He climbed up the Kumara mountain dear to the demigod Skandha, inaccessible to others. Hrishikesha Tirtha describes that Vishnu Tirtha, who will be engaged in austerities on Kumara mountain will come down at the time in Kaliyuga when the Tattvavada philosophy of Acharya Madhva is almost completely lost and will reestablish it with the help of the compositions presently buried in the form of copper plates in a well at Katthila, which is 18 Kms from Kanva Tirtha and 25 Kms from Mangalore.

From this incident, we can understand that Sri Madhvacharya is “Srivishnutirthavaradah - One who bestowed his blessings to Sri Vishnu Tirtha, the first seer of Sri Sode Matha.”

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Holy Name 95: Sri-ramatirthavarapradhah

Meaning - One who bestowed his blessings to Sri Rama Tirtha, the first seer of Sri Kaniyoor Matha

Pastime – Sri Rama Tirtha is the first pontiff of Kaniyur Matha, who was given Sannyasa Ashrama by Srila Madhvacharya. In Sumadhwa Vijaya by Narayana Panditancharya, Sri Rama Tirtha was mentioned as ‘Sri Madramapadashraya’ which means, one who had taken shelter in the lotus feet of Lord Rama. Based on the disciple’s attachment and understanding of their mind, Srila Madhvacharya gave them names. Sri Rama Tirtha travelled with Srila Madhvacharya across the country and he is part of many Yatras to Badrinath, he witnessed the pastimes of Srila Madhvacharya in Vishnu Mangala Temple, etc.

Before the disappearance of Srila Madhvacharya, he established 8 Mathas for the propagation of the Dvaita Philosophy, and for each Matha, he appointed his Sannyasa disciple as a pontiff. While doing so for each pontiff, he gave a deity for their regular worship based on the disciple’s mind and attachment. Sri Rama Tirtha was made pontiff of Kaniyur Matha and the deity of Lord Yoga Narashima was given by Srila Madhvacharya.

After the disappearance of Srila Madhvacharya, Sri Rama Tirtha managed to follow the order of his Acharya, but he felt great separation from his Spiritual Master Madhvacharya. So within a short time after the disappearance of his Acharya, he preached Tatvavada to many of his disciples. Finally, He gave Sannyasa Ashrama and Matha Administration to his disciple Sri Raghunatha Tirtha and went to North India for pilgrimage. In the pilgrimage, Sri Rama Tirtha entered Samadhi at the banks of River Ganga (Bhagirathi) and reached the abode of Lord Vishnu, Vaikunta, to serve him eternally.

From this incident, we can understand that Sri Madhvacharya is “Sri-ramatirthavarapradhah - One who bestowed his blessings to Sri Rama Tirtha, the first seer of Sri Kaniyoor Matha.”

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Holy Name 96: Sriadhokshajaryavaradah

Meaning - One who bestowed his blessings to Sri Adhokshaja Tirtha, the first seer of Sri Pejawar Matha

Pastime – Sri Adokshaja Tirtha is the first pontiff of Pejawar Matha, who was given Sannyasa Ashrama by Srila Madhvacharya. In Sumadhwa Vijaya by Narayana Panditancharya, Sri Adokshaja Tirtha was mentioned as ‘apratyaksha gunodriktah’ which means, one who had great qualities which are not perceived by the senses. Based on the disciple’s attachment and understanding of their mind, Srila Madhvacharya gave them names. Sri Adokshaja Tirtha travelled with Srila Madhvacharya across the country and he is part of many Yatras to Badrinath, he witnessed the pastimes of Srila Madhvacharya in Vishnu Mangala Temple, etc.

Before the disappearance of Srila Madhvacharya, he established 8 Mathas for the propagation of the Dvaita Philosophy, and for each Matha, he appointed his Sannyasa disciple as a pontiff. While doing so for each pontiff, he gave a deity for their regular worship based on the disciple's mind and attachment. Sri Adokshaja Tirtha was made pontiff of Pejawar Matha and the deity of Lord Vittala or Aja Vittala was given by Srila Madhvacharya. He was a great ascetic and a good orator of scriptures. He took a pilgrimage to various holy places on the bank of River Bhagirathi (River Ganges) and other holy places.

After the disappearance of Srila Madhvacharya, Sri Adokshaja Tirtha managed to follow the order of his Acharya, but he felt great separation from his Spiritual Master Madhvacharya. So within a short time after the disappearance of his Acharya, he preached Tatvavada to many of his disciples. Finally, He gave Sannyasa Ashrama and Matha Administration to his disciple Sri Kamalaksha Tirtha and went on a pilgrimage. In the pilgrimage, Sri Adokshaja Tirtha entered Samadhi at Dhanushkoti (Rameshwaram) and reached the abode of Lord Vishnu, Vaikunta, to serve him eternally.

From this incident, we can understand that Sri Madhvacharya is "Sriadhokshajaryavaradah - One who bestowed his blessings to Sri Adhokshaja Tirtha, the first seer of Sri Pejawar Matha."

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Holy Name 97: Sripadmanabhacharyasevitah

Meaning - One who is served by Sri Padmanabha Tirtha

Pastime – At the shore Godavari, there was one scholar in that gathering, who was well versed in all sections of the Vedas and regarded as the greatest scholar in interpreting the Vedas among them. This scholar known as Shobana Bhatta prostrated again and again with great happiness to Poorna Prajna. He was a great scholar in Nyaya Shastra (Literature about Logic) and had refuted all the schools of philosophy prevalent at that time. He was also well versed with the Vedas, Mahabharata, and the Puranas and was following the rituals prescribed therein with great reverence. He became the disciple of Acharya Madhva and listened to his Bhashya (Commentary) from Madhva. Having heard the Bhashya from Madhva, he was not interested even in the least in studying other literature. This is similar to the white swan which has tasted the nectar of the lotus but does not ever want the nectar of other flowers, Shobana Bhatta surrenders at the lotus feet of Acharya Madhva and Shobana Bhatta named Sri Padmanabha Tirtha by Acharya Madhva. It was the first major disputant with Poornaprajna. He was a great scholar with a commanding presence in all fields of study of Shastras – Veda and Upanishads, Mahabharata and other Ithihasa, and Puranas. He had already rejected prevailing schools of Vedanta as unsatisfactory even before he heard Madhva Bhashya. Such a scholar found that Madhva had answers to all his questions and became an enthusiastic admirer of his new school. He was the first major speaker after Madhva on his Shastra and took over the main seat of Madhva's lineage after him.

The lustrous Sri Padmanabha Tirtha (Shobana Bhatta) refuted the tenets stated by others in different gatherings of scholars by using the syllogisms stated by Poorna Prajna and said the following appropriate words showing scant regard for the other disputants.

A person who was engaged in producing high-quality lime by powdering shells from the sea was once unable to powder a Conch shell with the reverse whorl, which is extremely precious, even after many attempts using different methods. He concluded that it was useless and threw it away. What a shame! Anyone who gets the rare and heaven-sent opportunity to study the Madhva Shastra, similar to the rare and precious Conch shell, which is not easily obtained, and who gives up or does not study such literature is similar in his intelligence to the foolish person, who threw away the shell or none is so evil as him. Extreme foolishness or evil nature only could be the cause for not studying Madhva Shastra, when there is an opportunity.

One does not secure the full benefits of an object unless he is worthy. A person who knew the special value of the Conch shell picked it up and sold it to another for a very large sum of money. Even good fortune in this world rewards one according to his worth. Though someone obtains some material benefits by the study of Madhva Shastra but does not secure the main objectives of Jnana (Transcendental Knowledge) and Bhakti (Devotion), he has little intelligence and cannot secure the full value of the study of Madhva Shastra, in the same manner as the person who sold the Conch shell.

The great king who bought the invaluable Conch shell worshipped it constantly with great care and reverence and obtained untold riches, beyond the reach of words and the mind. The Madhva Shastra is like Kalpa Vriksha (Celestial wishes fulling Tree) and can give the most desired fruit of Moksha (Liberation). But, who can secure such great fruits unless he emulates the King with great qualities? Saying this, Shobhana Bhatta gave happiness to the people present.

When Madhva with revered feet or excellent conduct or excellent features, published his Brahma Sutra Bhashya (Commentary) on this occasion, not only was he saluted mainly by great scholars like Shobhana Bhatta, but he was also worshipped with great reverence and happiness by demigods like Lord Shiva, Indra, Brihaspathi and others. Shobhana Bhatta surrendered at the lotus feet of Sri Madhvacharya and became Sri Padmanabha Tirtha.

Sri Padmanabha Tirtha an important disciple of Madhva hailing from the shores of the Godavari, had been attracted by the widespread fame of the clean-minded Acharya Madhva. Madhva was pleased by the constant Shravana (listening), Manana (contemplation), devotion, renunciation from worldly affairs, and service of Padmanabha Tirtha and had taught him the purifying transcendental knowledge about the Supreme Lord. Even when he sported in the rivers in the form of floods of Yukthis in the Shastras of other schools of thought intending to refute them, the great scholar Padmanabha Tirtha never came away from the ocean of Vedanta Shastra.

The so-called great lion in debates was defeated by his roar in the form of discourses other disputants like Mayavadis, who thought that they were great scholars, but were actually like dogs in their assemblies. He was a great debater and was clearly like the lion in splitting the foreheads of elephants in heat in the form of bad Yukthis used by evil debaters. From the ocean of knowledge known as Padmanabha Tirtha was born the auspicious priceless commentary called Sannyaya Rathnavali on the great Anuvyakhyana of Acharya Madhva. He has composed many works such as Sattharkadeepavali (Commentary on Brahma Sutra of Acharya Madhva), commentaries on Geetha Bhashya, and Geetha Thathaparya, the Ten Prakaranas, etc. Padmanabha Tirtha, who was like an ornament to scholars and was well-

learned in the Vedas was honoured in various assemblies of scholars as the disciple of the great preacher Acharya Madhva, who was an authority on the Vedas. Padmanabha Tirtha gave wonderful discourses on the Vedas.

Padmanabha Tirtha has many glories,

1. He is the first Sanyasi Disciple of Acharya Madhva
2. He is the first Advaita Follower converted by Acharya Madhva
3. He is the first commentator of Acharya Madhva's works
4. He is the first one to propagate Acharya Madhva's Philosophy
5. He is the first Sanyasi to have his samadhi built

From this incident, we can understand that Sri Madhvacharya is "Sripadmanabhacharyasevitah - One who is served by Sri Padmanabha Tirtha."

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Holy Name 98: Srinarayanaryavaradah

Meaning - One who bestowed his blessings to Sri Narayana Pandita

Pastime – Sri Narayan Panditacharya hailed from the Likucha family of great renown. He was the grandson of Subramanya Panditacharya, a highly reverenced veteran controversialist, he was the youngest son of Trivikrama Panditacharya, a distinguished Vedantin and a born poet who wrote poems at an early age. Trivikrama Panditacharya, the composer of the celebrated Vayustuti, the beloved disciple of Sri Madhvacharya, who had the good fortune to discern his divine preceptor worshipping the three incarnations of Lord, like Lord Rama, Lord Sri Krishna, and Lord Vedavyasa in his three embodiments as Hanuman, Bhima-sena and Sri Madhvacharya respectively and who enjoyed the prerogative to write the first commentary on Madhvacharya's Brahma Sutra-Bhashya. To that blessed Trivikrama Panditacharya's son is Sri Narayana Panditacharya, who is considered the chip of the old block. He was gifted with the poetic and philosophic talent of a high order.

Sri Madhvacharya's grace on Sri Trivikrama Panditacharya and his family enabled Sri Narayana Panditacharya to become the author of Sumadhwa Vijaya, which is the official authorized biography of Sri Madhvacharya. Sumadhwa Vijaya, the crowning work of Narayana Panditacharya, is a highly esteemed and extolled epic, containing the authentic, artistic and poetic biography of the illustrious Sri Madhvacharya, the third incarnation of Lord Vayu, who propounded and propagated the Dvaita Philosophy for the welfare of the world. It brought him into the limelight and he is remembered by everyone for this great gift. Both the father and the son (Trivikramacharya and Narayana Panditacharya) have obliged the entire Vaishnava community for their two indispensable handy works, the Vayustuti and Sumadhwa Vijaya that sing the glories of the eminent Acharya Madhva.

Besides this meritorious volume, he has composed Mani-Manjari, a work of historical significance that gives glimpses of the domination of Advaita Shastra and the persecution of the Dvaitins. In this context, we can just note that there were bound to be reactions of the Dvaita followers subjected to undue harassment by the Mayavadis. The uncomplimentary references to the Advaitis seem to have had enough justification. Even then, we should bear

in mind in this connection the nobility of Sri Madhvacharya who never brings in the names of the other Acharyas in his voluminous work even though he controverts their doctrines. Anu Madhwa Vijaya is a small volume of 32 stanzas for daily recitation and Shubhodaya is an allegorical poem in five khandas displaying his dexterity in dealing with complicated classical Sanskrit meters. Sangraha-Ramayana, as the very name indicates is a metrical summary of Ramayana. To add to these he has written Nayachandrika and Tatwa-Manjari, commentaries on Anuvyakhyana, and Vishnu Tattva Nirnaya of Sri Madhvacharya.

From this incident, we can understand that Sri Madhvacharya is “Srinarayanaryavaradah - One who bestowed his blessings to Sri Narayana Pandita,” until he was bestowed with great blessings by Sri Madhvacharya, it was impossible for him to compile the biography of Sri Madhvacharya with great detail and clarity.

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Holy Name 99: Sri-nrsimhaaryavarapradhah

Meaning - One who bestowed his blessings to Sri Narahari Tirtha

Pastime – Shyama Shastri was an extraordinary scholar who originally hails from Kalinga state (Orissa Region). Many pieces of literature indicate that he had a connection with the Aravattokkalu family lineage in Karnataka. He had a high position and reputation in the court of the King of Kalinga and was a respected personality in the society in the pre-aesthetic period.

Similar to Sri Padhmanabha Thirtha, Shyama Shastri met Sri Madvacharya during his Yatra to Badari and had a detailed discussion with him and finally accepted the Dvaita philosophy and became a Madhva follower. He left his positions in Kalinga state and followed Madvacharya to Udupi, where accepted Sannyasa and became named Sri Narahari Thirtha, which is around 1262 AD. He spent much time with Madvacharya and became his beloved disciple. He also toured many places as instructed by Madvacharya to spread his message of Dvaita philosophy, especially in the eastern parts of the current Orissa and Andhra region. Also, Madhvacharya entrusted Sri Narahari Thirtha to get back the Lord Mula Rama deities, which are in the custody of Gajapati, the King of Kalinga. Sri Narahari Thirtha accepted the responsibility as an order from his Spiritual Master and executed the same.

After the disappearance of Sri Madhvacharya, Sri Narahari Tirtha continued his immense service to Srila Madhvacharya and engaged in spreading Tattvavada in different places under the leadership of Sri Padmanabha Thirtha and helped him to manage newly born but, eternal school of philosophy of Srila Madhvacharya. In 1324 A.D, Sri Padmanabha Thirtha appointed Sri Narahari Tirtha as the head of the institution after him and handed over all the rights, all deities that were handed over to him by Sri Madhvacharya including Lord Sri Mula Rama, Seetha, Sri Digvijaya Rama, etc. along with the recognitions, the libraries, and the disciples. Upon being ordained as the head of the institute, Sri Narahari Tirtha being an able administrator initiated many steps to spread Tattvavada along with the new Vijayanagar Kingdom. He continued to stay in Vijayanagar but toured many places all over the state.

Sometimes it is told that he was the disciple of Sri Padmanabha Thirtha but this is not supported anywhere in the Matha listings, instead what is pointed out is that due to the

seniority of Sri Padmanabha Thirtha, Sri Narahari Tirtha was humbly more than willing to serve him as the representative of his spiritual master Srila Madhvacharya, and so was considered as a learning disciple of the new successor Sri Padmanabha Thirtha.

From this incident, we can understand that Sri Madhvacharya is “Sri-nrsimhaaryavarapradhah - One who bestowed his blessings to Sri Narahari Tirtha.”

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Holy Name 100: Sri-akshobhyatirthavaradah

Meaning - One who bestowed his blessings to Sri Akshobhya Tirtha

Pastime – Govinda Shastri was the son of Sri Keshava Bhatta, who was the controller of a province named Mangalavede. Sri Keshava Bhatta had two sons, the elder is Dhundiraja or Dondo Raghunatha, who is the Father of Sri Jayatirtha, and the younger is Govinda Bhatta. Govinda Bhatta learned his initial education in Gurukula at ‘Degave’ named Village. Govinda Bhatta even after twenty years of studying in Gurukula never returned home. He was always fond of reading various scriptures and literature and was very enthusiastic about the Davita Philosophy of Srila Madhvacharya. He had the habit of collecting Sanskrit, Kannada, and Marathi script scriptures and manuscripts. He was wandering from place to place in search of books. He visited Venugrama, Halasi, Balligrama, Dwaravathi, Talagunda, Aihole, Pattadakallu, etc. His father Sri Keshava Bhatta was always objecting to his son’s behavior. Sri Keshava Bhatta was always forcing him to marry, but he was not ready. Then Sri Keshava Bhatta asked his son whether he would take Sanyasa Ashrama? for which Sri Govinda Bhatta said that he was ready to take provided a qualified guru offered him that Sanyasa. His father told him “We are not from the Brahmana family, we have to rule the state, and if the situation requires, we may have to fight in the war field”. But Sri Govinda Bhatta told his father he is not interested in any political aspirations.

Once Sri Govinda Bhatta’s father Sri Keshava Bhatta made a plan to get his son married and invited a bride for his son Sri Govinda Bhatta. Somehow knowing this, he left the house and did not return home for months together, as he was not interested in marriage. Sri Keshava Bhatta breathed his last when Sri Govinda Bhatta was away for a long time, and during his final stages, Sri Keshava Bhatta called Dhondo Raghunatha (Dundiraja) and told him to look after his son Sri Govinda Bhatta. Finally, Sri Govinda Bhatta came home and stayed in his house reluctantly. His daily routine is that he used to get up early in the morning at Brahma Muhurtha, doing worship of Lord. He used to study some scriptures and literature up to 11 am. Then, he worshipped to do again worship of Lord and accepted Prasadam after giving to some guests.

Once Dhundiraja had gone out for his official work in the Palace. At that time came Sri Padmanabha Tirtha, who was on his way to Udupi. Dhundiraja had invited him once to come to his house. On hearing that it was Padmanabha Tirtha, the direct disciple of Srila Madhvacharya, Sri Govinda Bhatta paid his obeisances to the sage and asked him to give sannyasa. But Padmanabha Tirtha told him that he is not his Spiritual Master and that the Spiritual Master for every one of us is there in Udupi and asked him to meet Srila Madhvacharya.

Sri Padmanabha Tirtha took Sri Govinda Bhatta to Udupi to seek Srila Madhvacharya's blessings for Sri Govinda Bhatta. It was no moon day and an eclipse. Srila Madhvacharya went to the sea to have a sea bath at the auspicious time. As it was a No moon day, the waves were very strong and had very high tides. Srila Madhvacharya called his disciples also to have a sea bath, but they hesitated to go on seeing the waves. At that time Sri Padmanabha Tirtha, Sri Narahari Tirtha, and Sri Madhava Tirtha were all there. No one did go. But Sri Govinda Bhatta went near Srila Madhvacharya without even removing the dress that he was wearing. The elephant-sized waves came and took Sri Govinda Bhatta. Immediately Srila Madhvacharya showed his hands in Abhaya Mudra with a Yogic Power, for which the ocean yielded and the entire sea was calm, by that time, Sri Govinda Bhatta, whom the waves had taken was near Srila Madhvacharya's lotus feet. Srila Madhvacharya lifted him, and as soon as the divine touch of Srila Madhvacharya was on Sri Govinda Bhatta, he had a realization of transcendental knowledge. All the other disciples were surprised at seeing the scene and as the sea was calm, they all came to the sea to have a dip at it, they followed Srila Madhvacharya to Kanva Tirtha. There Srila Madhvacharya told him that this was an auspicious day for taking Sanyasa Ashrama. He gave the Mantra Diksha and renamed Sri Govinda Bhatta as Sri Akshobhya Tirtha. Srila Madhvacharya preached to him the Vaishnava Philosophy. Already Govinda Bhatta was not fascinated towards Advaita Philosophy, even though he was born a follower of Advaita Philosophy. Now with the divine blessing of Srila Madhvacharya, he learned Vaishnava Philosophy. Akshobhya means the one who does not have any fading or change. Srila Madhvacharya has knowingly given him the name of Akshobhya Tirtha. When everyone hesitated to come to the sea to take a bath, Sri Govinda Bhatta without any hesitation followed Srila Madhvacharya's orders and entered the sea. As he was free from desires and hate, the name does match. He was the first to become a sanyasi at a very young age of 10-12 years, after Srila Madhvacharya.

From this incident, we can understand that Sri Madhvacharya is "Sri-akshobhyatirthavaradah - One who bestowed his blessings to Sri Akshobhya Tirtha."

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Holy Name 101: Sri-madhavaaryavarapradhah

Meaning - One who bestowed his blessings to Sri Madhava Tirtha

Pastime – Sri Madhava Tirtha was the third pontiff to succeed Srila Madhvacharya. He was also, like his predecessors, Sri Padmanabha Tirtha and Sri Narahari Tirtha, a disciple of Srila Madhvacharya, but, unlike that of his predecessors, very little is known about Sri Madhava Tirtha except that he was a profound Vedic scholar and an ascetic of a very high order. He is of the amazing power of memorization, exceptionally vast knowledge of scriptures, equanimity, and broad-mindedness, and yet a singular preference for maintaining a low profile.

Sri Madhava Tirtha hailed from the Deccan Plateau, although the exact place of his birth is not known, he is said to have been born in the region now known as Bijapur district. He was born into a family of Yajurvedi Brahmins and was named Vishnu. He was a different boy, calm and quiet; and, unlike other boys of his age, he hardly took interest in playful activities. He was often found alone, lost in thought, much to the concern of the elders. But their fears were soon allayed, when he began being taught simple verses from the scriptures, he would commit them to memory when taught just once, and would reproduce them with flawless pronunciations.

He showed the same ability of memorization when the length and complexity of verses and stotras (Poems) increased. He had learned several stotras (Poems), including lengthy ones, by heart, by the time he was ready to be introduced to the Vedic studies after upanayana (Sacred thread ceremony).

Vishnu was initiated into Vedic studies at the early age of seven after upanayana, and he showed remarkable progress. With his extraordinary power of memorization, he could learn all four Vedas by heart, which was simply phenomenal given the fact that the Rigveda alone contains more than 10,000 mantras. He studied grammar and committed all its rules to memory. As the years passed, he took up the study of philosophy, studied logic, the Upanishads, Shastras, and Puranas, in detail, and he emerged as an outstanding scholar in monist philosophy that being the order of the time, in his early youth.

The formative years of Vishnu were a continuation of his natural tendencies, which turned him into a young man quite different from his contemporaries in terms of approach to life, outlook, and behaviour; he was a reserved youth, an introvert; he kept himself away from crowds, and spent his time in solitude, meditating on the philosophy he had studied. All these qualities lent him a rare grace that greatly enhanced his personality including his appearance. He beamed with dignity which was majestic and commanded respect from all including scholars.

It was, therefore, no wonder that he was, over time, conferred the title “Shastri” by reputed Vedic scholars of his time at the exam he took at Kashi, his unbelievably vast knowledge of religious scriptures and shastras, particularly of memorization of the entire texts of all the four Vedas, and above all, an unusually scholarly grace with a touch of divinity merited much higher title which the examiners were ready to confer, but he was content with the title “Shastri” as was conferred on successful students, much to the surprise of one and all. And officially he came to be known as Vishnu Shastri.

With such an enormous fund of knowledge, Vishnu Shastri would be an asset to any place where he would choose to settle. Naturally, the scholars present at the examination wished Vishnu Shastri to settle at Kashi, the most ancient centre of learning. They considered him as the rising star in the Advaita school of thought, which had, for centuries, been ruling the Hindu philosophy, and which had, a few decades earlier, found a strong opponent in Srila Madhvacharya. Srila Madhvacharya who had been propagating dualism which vastly differed from monism had been making waves in the South and had attracted a sizable section of monists to his fold in the North, during his visit a few years earlier. The scholars thought that young Vishnu Shastri, with his truly amazing knowledge, would provide invincibility to the fort of the Advaita school of thought and add grace to Kashi which had been the most sought-after places by scholars, apart from being one of the holiest places. They requested him to make Kashi his home. But Vishnu Shastri politely declined the request preferring to settle at a quieter place.

Vishnu Shastri was a seeker of truth in a real sense; he would analyze philosophical doctrines from many angles both scriptural and rational; he would weigh them against physical reality. Every philosophy holds good to an extent, to a great extent, and beyond that, it enters a zone where it seems to fade into abstractness, say great intellectuals. Only a very few Great Masters, souls of exceptional intrinsic worth, have the privilege to lead one beyond that zone.

Vishnu Shastri had reached that stage and was trying to probe the zone by himself but without success.

Once Srila Madhvacharya visited North India on his second pilgrimage to Badari, and on his way back to Udupi, he halted at Kurukshetra to observe Caturmasya (Four months of austerity without travelling). There Vishnu Shastri entered into a philosophical debate with Srila Madhvacharya. Srila Madhvacharya was highly pleased with Vishnu Shastri's knowledge; and clearing all doubts in the ensuing debate, he led Vishnu Shastri through the abstract philosophical zone to the realm of pure philosophy. Vishnu Shastri was so much impressed by Srila Madhvacharya's knowledge and lustrous personality that he asked him to accept him as his disciple, and Srila Madhvacharya gladly acceded to his request, and ordained him into Sanyasa Ashrama and named him as Sri Madhava Tirtha.

After surrendering to Srila Madhvacharya, Sri Madhava Tirtha began to study under Srila Madhvacharya. His life as a student was no different from the one he had led earlier except that the former consisted of self-study and the new one of studying under a teacher. Srila Madhvacharya taught him deeper realities and led him through the hazy zone of philosophical abstractness to the endless realm of pure philosophy and bliss, beyond. He became a favourite disciple of his mentor as borne out by the fact that over time, he was one of the four disciples selected for scripting the third chapter of Srila Madhvacharya's work Anu Bhashya; and Srila Madhvacharya was so happy with the script, that he conferred the title "Vinayaka" on him, and nominated him for the pontificate of the Matha. Sri Madhava Tirtha continued to reach higher altitudes of pure philosophy under the tutelage of Srila Madhvacharya. He was with Srila Madhvacharya for about forty years till the latter left for Badari in 1319 A.D; and he was anointed as the pontiff of the Matha in 1333 after Sri Narahari Tirtha, as directed by Srila Madhvacharya before his final departure to Badari.

Sri Madhava Tirtha graced the pontificate of the Uttaradhi Matha for about sixteen years; His extraordinary scholarship, dignity, and divine grace, a product of performance of rigorous penance impressed one and all including scholars of other schools of thought; he could expand the Matha followership. He also established a Matha at Majjigehalli in Kolar district, and deciding to devote more time to the performance of penance, appointed Shri Madhuhari Tirtha to look after it. The Matha was subsequently shifted to Tambehalli near Mulabagilu and has come to be known as Madhava Tirtha Matha.

Sri Madhava Tirtha was a great Tapasvi (Ascetic). He had himself made a deity of Lord Vamsha Rama, and had been worshipping it along with other sacred deities which had been worshipped right from Lord Brahma to Srila Madhvacharya and thereafter by Sri Padmanabha Tirtha and Sri Narahari Tirtha; he was very much upset that it had not been consecrated by his mentor, Srila Madhvacharya. One day it so happened, that he was busy performing the daily puja to the deities, when all of a sudden he got up from the seat and prostrated as if someone, a truly great personage, had arrived, and sitting by the side, observed the puja mandapa with great attention and reverence; and then he cupped his right palm and acted as if he took Tirtha (Holy Water), and prostrated again with satisfaction writ large on his face, much to the confusion of those present. Later on, when asked about his mysterious behaviour, he explained that Srila Madhvacharya had arrived, invisible to the others, to consecrate the deity of Lord Vamasha Rama.

From this incident, we can understand that Sri Madhvacharya is “Sri-madhavaaryavarapradhah - One who bestowed his blessings to Sri Madhava Tirtha.”

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Holy Name 102: Sri-jayatirthaaryavaradah

Meaning – One who bestowed his blessings to Sri Jaya Tirtha, who is the commentator of his (Madhvacharya’s) several literatures

Pastime – Pandavas after being victorious in the Kurukshetra war, we're remembering and discussing the past incidents of the Mahabharata war. At that time Arjuna forgot Lord Krishna’s influence and mercy in the war and boasted himself before Bhimasena that he was responsible for the entire victory. Immediately Bhimasena said “You are boasting like an animal, you forgot Lord Krishna’s mercy. Immediately Arjuna realized his ignorance and repented. As the wordings of great personalities will never be false, they will become true, similarly, the words of Bhimasena will never go wrong. And that he will take the birth of a beast. Arjuna forgot Lord Sri Krishna for a while and got the life of a bullock and served Srila Madhvacharya (Bhimasena). The same bullock by the mercy of Srila Madhvacharya used to listen to his lectures.

Srila Madhvacharya would quite often glorify his bullock, who used to carry his books, by saying to the assembly that this bullock listened better and assimilated the philosophy quicker than any of Madhva's other students. Wherever Madhva would preach the bullock would turn up, ears pricked up and forward in an attentive mood; his faithfulness and loyalty knew no bounds. Madhvacharya could sometimes be heard saying that simply by his attentive hearing this bullock was making great advancement. These kinds of statements made some of Madhva's 'sannyasi' disciples quite envious. Once some of the disciples approached Madhvacharya to seek the privilege of writing commentaries on his works, and he told them that it would not be any of them, but the bull, that would be is a commentator. All the disciples of Madhva got annoyed and some of them became very angry. So much so, that some of them cursed the bullock to die from a snake bite (or in some versions, they poisoned the bullock). The merciful Madhva heard about the curse and blessed the bullock that he would not be harmed. As per the curse, the snake came and bit the bullock, and amazingly the snake died! When Sri Madhvacharya came to know of this, he went to the place where the bullock lay dead and recited the Dwadesha Stotra, the bullock got back its life. Everyone was awestruck, but could at once appreciate the motive, kindness, and protection of Madhva. He was protecting his dear Bull devotee who had surrendered his life to the service of Madhva's preaching mission. After some years the bullock passed away from natural causes, old age.

Tradition has it that in actuality this was no ordinary bullock in the first place. He was reputed to be a partial incarnation and joint expansion of both Lord Indra, the King of the demigods, and Lord Ananta Shesha. So again it was no ordinary thing what had happened – the bullock taking his birth in a family of greatly pious 'Kshatriya' kings in Karnataka and being further brought up to know the Vedic literature according to the teachings of Madhva. Later, the Bull appeared and was popularly known as Sri Jaya Tirtha or Teekacharya, who commented on all the literatures of Sri Madhvacharya.

Much later after the disappearance of Sri Madhvacharya, Akshobhya Tirtha was searching for a disciple, who could be his successor. He went to Pandarapura and asked Lord Panduranga for his successor. One day in his dream, Lord Panduranga instructed him to ask his Spiritual Master Srila Madhvacharya. Then Akshobhya Tirtha went to Srila Madhvacharya, who advised him to sit and chant near the river, one handsome horse rider would come and he would drink water in the river by sitting on the horse itself and he would be your successor. This all was in his dream.

The next day as per instructions, Akshobhya Tirtha sat and while chanting near the river, there he saw a young boy come along with his friends. He was so thirsty that he entered the river riding on the horse itself and bending drunk the water sitting on the horse like an animal. Akshobhya Tirtha on seeing him said, "Were you an animal in your previous birth". All of a sudden the horse rider turned and saw the Sanyasi who was sitting near the river. He remembered everything about his previous life wherein he had listened to Srila Madhvacharya's discourses when he was a bullock and he used to serve Srila Madhvacharya by carrying the literature of Srila Madhvacharya. Realizing this he went straight to Akshobhya Tirtha and asked him to take him as a disciple. He also realized that the Sanyasi Sri Akshobhya Tirtha was none other than his uncle, who had assisted him in his initial learning and was also a disciple of Srila Madhvacharya. Akshobhya Tirtha was also happy that it was his nephew and was happy and gave him Sanyasa Ashrama and gave him the name Sri Jayatirtha. Sri Jayatirtha went on to write several commentaries for Srila Madhvacharya's works.

From this incident, we can understand that Sri Madhvacharya is "Sri-jayatirthaaryavaradah – One who bestowed his blessings to Sri Jaya Tirtha, who is the commentator of his (Madhvacharya's) several literatures."

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Holy Name 103: Vyasapaadaam-bujashrayah

Meaning – One who took shelter at the lotus feet of Sri Vyasadeva

Pastime – Sri Madhvacharya along with his followers visited Badarikashrama, which is the abode of Lord Badri Narayana. In Badarikashrama, the water of the river Alakananda is not touched by men being too cold. Sri Madhvacharya who was the incarnation of the wind-god Mukhya Prana, took a bath in the river Ganga (Alakananda) every day before sunrise (Arunodaya) in that extremely cold water. The pure-minded Madhva wanted to especially please Lord Hari, who was already pleased with him. He stayed inside the Anantha Matha (Badrinath temple) praying to his Lord Narayana, observing complete fast and silence. After 48 days of such austerities with a concentration on the lotus feet of the Lord, Veda Vyasa, who is an incarnation of the Lord, came there and invited Sri Madhvacharya to come to His Ashrama. His arrival was seen by the others as a very bright light. After Vedavyasa went back to His ashrama in the night itself, and when the Sun rose, the kind-hearted and noble Madhvacharya observing total Mauna (silence) wrote a note to instruct his disciples. The note mentions, "There is no place similar to this (Badarikashrama) in destroying all sins. There is no water equal to the water here (River Ganga). There is no speech similar to ours (Madhva's) that is beneficial to people. There is no god indeed similar or equal to Lord Vishnu. This person (Madhva) will go just now desirous of seeing the invincible Lord having the form of Vyasa.

Whether he will come back here or not, Veda Vyasa alone will know. May all of you get happiness."

After writing this message, Sri Madhvacharya went away from Badarinath. "Oh, our Lord, our Lord, our worshipful master, you with great kindness should not desert us here in this far-off place." Though the disciples wanted to say this to him, they did not say it for fear of spoiling the desire of their master for the trip to meet the Supreme Lord in the form of Vyasadeva. In this way, Sri Madhvacharya visited the Ashrama of Vyasadeva, surrendered to his lotus feet and studied the Vedic literatures from him. Later on the order of Lord Narayana and Vyasadeva, Sri Madhvacharya returned to Badrinath to join his followers, and further to propagate Vaishnavism.

From this incident, we can understand that Sri Madhvacharya is "Vyasapaadaam-bujashrayah – One who took shelter at the lotus feet of Sri Vyasadeva."

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Holy Name 104: Ramachandrapriyah

Meaning – One who is very dear to Lord Ramachandra

Pastime – Once Lord Brahma desired to worship the sacred deity of Lord Rama, so made it and worshipped with his own hands with great devotion. He was pleased with the austerity of King Ikshvaku, the son of Vaivasvata Manu, and gave it to him to worship and his entire clan worshipped one after the other through generations. King Dasaratha Maharaja also worshipped and then Kausalya became pregnant and his son Lord Sri Ramachandra was born to them. Lord Sri Ramachandra was born after worshipping the sacred deity of Lord Sri Rama, which is known as Sri Mula Rama. Then the name Sri Mula Rama became very popular, well-known, and famous.

During Lord Ramachandra's time, there was a Brahmana who took a vow to fast until he saw Lord Ramachandra. Sometimes, due to business, Lord Ramachandra was absent from His capital for a full week and could not be seen by citizens during that time. Because of his vow, the brahmana could not take even a drop of water during that week. Later, after eight or nine days, when the Brahmana could see Lord Ramachandra personally, he would break his fast. Upon observing the Brahmana's rigid vow, Lord Sri Ramachandra ordered His younger brother Laksmana to deliver a pair of Sita-Rama Deities to the Brahmana. The Brahmana received the deities from Sri Laksmana and worshipped them faithfully as long as he lived. At the time of his death, he delivered the deities to Sri Hanuman, who, for many years, hung them around his neck and served them with all devotion. After many years, when Hanuman departed on the hill known as Gandhamadana, he delivered the deities to Bhimasena, one of the Pandavas, and Bhimasena brought them to his palace, where he kept them very carefully. The last king of the Pandavas, Kshemakanta, worshipped the deities in that palace. Later, the same deities were kept in the custody of the kings of Orissa known as Gajapatis.

Sri Madhvacharya, who is none other than Hanuman, Bhimasena, and Vayudeva. He desired to get his deity back. He entrusted the same to his disciple Sri Narahari Tirtha. At that time the deity was at Sri Kurma Kshetra, under the custody of Gajapati. To get the deity back, Sri Narahari Tirtha visits Sri Kurmam and as a routine Sri Narahari Tirtha was sitting on the bank

of the river and performing his daily rituals, as the King of Kalinga (Gajapati) suddenly died and the next heir his son was too young to become the successor and look after the administration, the citizens and the well-wishers of Kalinga Desha decided and gave a garland of flowers to the trunk of the elephant and said whom so ever is garlanded by the elephant that person will look after the kingdom till the prince attains proper age. To the surprise of all the elephant straight away went to the bank of the river and garlanded to Sri Narahari Tirtha. As per the instruction of his Spiritual Master Srila Madhvacharya, he agreed to look after the administration. Meticulously did the noble task though he is a Sanyasi. Sri Narahari Tirtha was a profound scholar, well-versed in all the branches of Knowledge and he ruled for 12 years.

Even when Sri Narahari Tirtha was the administrator he continued his Ashrama Dharma as a Sanyasi and kept his close interaction with Srila Madhvacharya. During his time as Governor of Kalinga, he built many temples took special care of the state to establish dharma and gave a lot of land gifts to the temple to feed the people of the region. Many inscriptions describe the works of Sri Narahari Tirtha during the period which are present in Sri Kurmam, the abode of Lord Sri Kurma Murti, and Simhachala, the abode of Lord Varaha Narasimha. The Matsya rules of Oddavadi became independent of the Gangas and were converted to Vaishnavism by Sri Narahari Tirtha. Arjuna became Narasimha Vardhana, Annamaraja Gopalavardhana, and Munjaditya Shrirangavardhana.

Sri Narahari Tirtha kept in his heart the desire of his Spiritual Master Srila Madhvacharya about the deities being in the safe custody of the King of Kalinga. So when the prince attained the proper age to hold the responsibility, immediately Sri Narahari Tirtha handed over the whole administration. Present Gajapati requested to accept the wealth of the treasury. But Sri Narahari Tirtha, who is a great ascetic asked only the sacred deities of Lord Sri Mula Rama and Goddesses Sri Mula Seetha. Gajapati happily gave with gratitude and honoured Sri Narahari Tirtha. Straight away Sri Narahari Tirtha reached Udupi on Pingala Year (October 23rd, 1317 A.D) and offered to his Acharya Sri Ananda Tirtha (Sri Madhvacharya). The joy and happiness of Srila Madhvacharya knew no bounds, He started the worship of them on that day. The worship that began on that day is continued and all the Paramahamsas worshipped with devotion. Sri Madhvacharya worshipped the deities with high respect for 80 days and on the last day, he handed over the deities to his disciple Sri Padmanabha Thirtha, disappeared from people's vision and left for Badarinath.

Further, Several decades after the disappearance of Sri Madhvacharya. Sri Madhava Tirtha, who used to be the pontificate of the Uttaradhi Matha for about sixteen years; His extraordinary scholarship, dignity, and divine grace, a product of performance of rigorous penance impressed one and all including scholars of other schools of thought. Sri Madhava Tirtha was a great ascetic. He had himself made a deity of Lord Vamsha Rama and had been worshipping it along with other sacred deities like Lord Mularama, which had been worshipped right from Lord Brahma to Srila Madhvacharya and thereafter by Sri Padmanabha Tirtha and Sri Narahari Tirtha. Sri Madhava Tirtha was very upset that the deity of Lord Vamsha Rama had not been consecrated by his mentor, Srila Madhvacharya. One day it so happened, that he was busy performing the daily worship to the deities, when all of a sudden he got up from the seat and prostrated as if someone, a truly great personage, had arrived, and sitting by the side, observed the puja mandapa with great attention and reverence; and then he cupped his right palm and acted as if he took Tirtha (Holy Water), and prostrated again with satisfaction with huge smile on his face, much to the confusion of those present. Later on, when asked

about his unusual behaviour, he explained that Srila Madhvacharya had arrived, invisible to the others, to consecrate the deity of Lord Vamsha Rama.

From these incidents, we can understand that Sri Madhvacharya is “Ramachandrapriyah – One who is very dear to Lord Ramachandra.”

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Holy Name 105: Sadhubhaktamokshavarapradhah

Meaning – One who blesses his devotees with the great boon of liberation

Pastime – Sri Madhvacharya accepted the Sannyasa initiation from the Mayavada-influenced Sannyasi Sri Achyuta Preksha, even though he had a distaste for that. Sri Achyuta Preksha, the guru of Sri Madhvacharya, was a good person innately, but his intellect had been wrongly committed to the Advaita doctrines due to the age of Kali. After becoming his disciple, Sri Madhvacharya, being a great devotee of Lord Vishnu always, even though he accepted Sri Achyuta Preksha as his Sannyasa Guru, still, it was only as per social norms. But in reality, Sri Madhvacharya is the Guru of everyone. So being compassionate to his Guru, he started patiently describing the good features of his Brahma Sutra Bhashya to him. Poornaprajna explained with proper words containing valid reasoning appropriate for each occasion repeatedly to his Guru who had strong leanings towards Mayavada. But he also thought of the reasons due which his Guru continued to have a distaste for the new doctrines, just like a doctor finds out the reason for the loss of taste of food by a patient.

The great ascetic Madhvacharya removed the impurities in the mind of his Guru due to Kali by the playful discourse of excellent tenets, the presentation of his comments with suitable modulation of the voice, and showing the defects in and unwanted results arising from his previously held faith. This was similar to a regal swan in Manasa Sarovar which drove away a crow by beating it with its wings and threatening it with loud noises. The mind of Achyutha Preksha became pure and clear like the moon without the dark spots, a fully flowered lotus, and the waters of the autumn season after rains. Achyutha Preksha who had previously held beliefs in Advaita listened to compositions of Madhvacharya with great pleasure again and again. This was similar to a person used to drinking water with salt in it, getting a drink of sweet water again and again with pleasure.

Achyutha Preksha along with his ascetic friend used to get the transcendental knowledge from the divine mouth of Sri Madhvacharya. The two ascetics – the senior (ascetic of the Likucha family) and Achyutha Preksha resting in the shelter of Madhva (school of philosophy) removed the ignorance of the illusion caused by Mayavada (Advaita) by the revelation of the good doctrines of Tatvavada day and night. This caused both of them to embrace Vaishanavism by applying Gopi-chandana on their body. Later, Sri Madhvacharya gave, with great love towards the good people or to his disciples, the ritual markings of the Sudarshana chakra or discus on the body, along with the Shankha or conch. In this way, even though Sri Madhvacharya was in the Mayavada tradition following Matha, slowly he made everyone the Vaishnavas, who followed the Vaishnava tradition, including the senior ascetics of the Matha, he did all these with his teachings. Slowly, the entire Matha, which was a hub of Mayavada, converted into the seating place of Vaishnavism. By reading the literatures composed by Sri Madhvacharya, Sri Achyutha Preksha started following Vaishnava principles and over time he became free from

material entanglement and at last he attained the lotus feet of Lord Vishnu, this was only possible to him by the mercy of Sri Madhvacharya.

In this way, Sri Madhvacharya opened up the path of liberation, which is to attain the lotus feet of Lord Vishnu, not only to his disciples even he graced his Guru Sri Achyutha Preksha and granted that benediction on him. That's the reason, Sri Madhvacharya is known as "Sadhubhaktamokshavarapradhah – One who blesses his devotees with the great boon of liberation," whoever takes shelter of him or his successor, Sri Madhvacharya became the sole liberator of them from material entanglement.

Further, it is said by an Acharyas that, if a person in a lifetime once accepts the path shown by Sri Madhvacharya by reading his literatures or surrendering or by offering sincere prayers, etc... By chance, he falls down or accepts the path of adharma, due to some reason. The all-merciful Sri Madhvacharya will never forget him, at any cost he brings him back to the path of Dharma or Vaishnavism. So much so that, being the incarnation of Hanuman or Bhimsena, Sri Madhvacharya sometimes may use force like kicking and beating to bring the fallen soul back to his constitutional position, that is devotional life, which leads to liberation (Mukthi) from material entanglement.

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Holy Name 106: Shat-sahasraadikatrimshat-sahasraabdasujivitah

Meaning – One who has a lifespan of 36,000 earthly years (In his demigod form as Sri Vayu-deva)

Pastime – Sri Vasudeva (later Sri Madhvacharya) in his childhood, regularly used to visit the temple of Mother Durga and spend his time in the temple. The hill is far from Pajaka, the house of Vasudeva, still Sri Vasudeva made this habit of visiting the temple of Mother Durga on the top of the hill. On an occasion when Vasudeva was visiting Mother Durga on the hill, his mother Vedavati called for him, even though he was very far away, still he was able to hear the call of his mother being the incarnation of Vayu-deva, who pervades everywhere. Being the ever-obedient son and a mischievous boy, Vasudeva responded immediately by jumping from the top of the hill to land on a rock near his home. Because he had the strength of Vayu, the jump left Vasudeva's footprints where he landed. This incident showed the world that, he is the incarnation of Sri Vayu-deva, who is none-other than Sri Hanuman and Sri Bheemasena. The renowned saint, Sri Vadiraja Tirtha of Sri Sode Matha, has installed a deity of Sri Madhvacharya near the footprints, which was imprinted on the rock near the house, and constructed a shrine and established regular worship. Sri Vadiraja Tirtha mentions several details of Sri Vayu-deva in his literatures, one of the information is, that Sri Vayu-deva will live for 100 demigod years. One year for demigods is equal to 360 years on earth. So, Vayu-deva's lifespan is 36,000 earthly years (360*100). During this lifespan, Sri Vayu-deva incarnates again and again on the earth to serve the lotus feet of Lord Narayana.

From this incident, we can understand that Sri Madhvacharya is "Shat-sahasraadikatrimshat-sahasraabdasujivitah – One who has a lifespan of 36,000 earthly years (In his demigod form as Sri Vayu-deva)."

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Holy Name 107: Srimadbadarikavasah

Meaning – One who still living in the holy abode Sri Badrikashrama

Pastime – Once Gandharvas sang the glories of Sri Madhvacharya composed by the demigods along with musical ragas. When they sang sweetly in this manner, great demigods listened to the history of the great Sri Madhvacharya with their crowns bent fully forward with humility and great devotion. They had smiles on their lotus-like faces and their palms were placed against each other in front of their heads in supplication. After listening to the divine recitals, the demigods along with the smiling and wondering ascetics (Rishis) in groups offering worship and honour to Sri Madhvacharya for his great victory over evil disputants and Gandharvas went to see Sri Madhvacharya. They saw Sri Madhvacharya from the heavens making the skies effulgent with their brilliance. They were praising the great and auspicious literature of Sri Madhvacharya, which is like a mirror, depicting the infinite auspicious qualities of Lord Narayana.

Sri Madhvacharya was on the earth and was spreading his auspicious effulgence (reputation) in all three worlds. He was giving a discourse on Aithareya Upanishad by sitting in the temple of Lord Anantsana to different devotees including celibates, and householders. The demigods offered their prostrations to Sri Madhvacharya from the sky. Sri Madhvacharya was brilliant with his moon-like face, large eyes resembling the lotus flowers, deep and majestic voice, and all auspicious features that were superior to those of the demigods. The demigods saw him, their preceptor, and offered their praise to him, who had attained all his desires due to his meeting with Lord Narayana. Demigods started to praise, “Our great preceptor, you have removed the darkness of evil scriptures by your words. You have given the knowledge of the auspicious qualities of Lord Narayana. By your flawless qualities, you have won over all the good people in the fourteen planetary systems. Be our kind protector and benefactor. Lord of all senses. You have come down to earth to give different blessings like knowledge, devotion, etc… to those who offer their prostrations to you. Salutations to you. Hanuman, our Master, you are very dear to Lord Sri Rama and have a large number of excellent auspicious qualities. Salutations to you, Bhimasena, you are extremely powerful and very dear to Lord Krishna. Salutations to you. Sri Madhvacharya, with all the six auspicious attributes. Give us good knowledge. Victory to you, Victory to you.”

By praising like this, the demigods showered divine flowers from the heavens on the lotus feet of Sri Madhvacharya. The great demigods praying thus and honouring the victories of the great preacher showered masses of sweet-scented flowers visible to all people on the great devotee of Lord Hari, Srimad Ananda Tirtha (Sri Madhvacharya). After this incident in the Ananthasana temple in Udupi, Sri Madhvacharya disappeared from human sight while he was giving discourses on Aithareya Upanishad. After spending 79 years in the sight of men and propagating Vaishnavism, Sri Madhvacharya went to Badari in Pingala Year, Magha month, on the day of Navami. Sri Madhvacharya as desired to be with Vedavyasa in Vyasa Ashrama or Narayana Ashrama (at Sri Badrikashrama) finally reaches there to serve his eternal master Vedavyasa and continues to serve eternally.

Further, during Sri Vadiraja Tirtha’s visit to Badrikashrama, Sri Vadiraja Tirtha met with Srila Vyasadeva and Srila Madhvacharya. He had expressed his desire to establish a grand temple to Lord Trivikrama and had requested them to provide him with a suitable deity.

Arasappa Nayaka of Sode also had one long-standing desire - to set up a major temple in Sode. When he expressed his desire to Sri Vadiraja Tirtha, Sri Vadiraja Tirtha told him that this was his desire too and asked him to make the necessary arrangements for the construction of the temple.

As the temple started approaching its final shape people were wondering where the deity was. Sri Vadiraja Tirtha assured them “This is not a regular deity that needs to go through the normal process of consecration. It is already being personally worshipped by Srila Madhvacharya. So the only consecration needed is to perform the worship in Svadi. Our Lord Trivikrama will come in his special chariot”.

Sri Vadiraja Tirtha then sent Bhuta Raja to Badari to fetch the deity. When Bhuta Raja was on his way back with the deity in a chariot he was attacked by some demons. He used one of the wheels of the chariot to fight and defeat them. He reached Sode in time for the worship with everything intact except for one missing wheel on the chariot. Even today one can see just three wheels on the chariot in Sri Trivikrama temple's sanctum.

Subsequently, Sri Vadiraja Tirtha shifted from Udupi to Sonda or Sode or Swadi on the banks of the Shalmali River. There are a lot of similarities between Sonda and Udupi. Dhavala Ganga Sarovara in Sonda and Madhva Sarovara in Udupi, Dhavala Gangadhareshwara in Sonda, and Chandramouleshwara in Udupi, the main deity in Udupi ritually re-established by Sri Vadiraja Tirtha, and the deity in Sonda is established by Sri Vadiraja Tirtha, both the deities were worshipped by Sri Madhvacharya.

Further, Once Sri Vishnu Tirtha of Maddanur, who is a later Acharya appeared and accepted the Madhva clan, wanted to visit Badarikashrama, the abode of Lord Badarinath. However, Sri Tikacharyaru (Sri Jaya Tirtha) appeared in his dream and instructed him to start teaching Sriman Nyayasudha literature (This is the commentary of Sri Madhvacharya’s Anuvyakhyana literature) in a simple form to people and that he would himself show him Badarikashrama. Sri Vishnu Tirtha listened to the order of Sri Tikacharyaru (Sri Jaya Tirtha) and started teaching Sriman Nyayasudha literature and Sri Tikacharyaru (Sri Jaya Tirtha) blessed him with the darshan of Badarikashrama, the abode of Lord Badarinath including Srila Madhvacharya’s presence there.

From this incident, we can understand that Sri Madhvacharya is “Srimadbadarikavasah – One who still living in the holy abode Sri Badrikashrama.”

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Holy Name 108: Purnananda-vinirbharah

Meaning – Sri Ananda Tirtha, who is a complete and perfect personality

Pastime – Sri Madhvacharya, who is known as Sri Ananda Tirtha, became very famous across the country due to his literatures and for firmly establishing the Tattvavada school. Leaving no aspect of religious life unexamined, Sri Madhvacharya also addressed social issues. In this way, whatever aspect he is questioned, Sri Madhvacharya has the answer or solution for that. Sri Madhvacharya showed his prowess in debates and literary ways, but until

one exhibits his expertise in both physical and mental things, he can't be considered a complete personality. So on one occasion, two champion wrestlers came to challenge Sri Madhvacharya, who engaged in chanting the holy names of Lord Vishnu. To address them, Sri Madhvacharya paused the chanting and asked the reason for their arrival. When two wrestlers challenged him stating that people consider you to be an expert him everything, you can't claim the same until you win over us in wrestling, in which we are experts and champions. Sri Madhvacharya smiled and said, I doubt that you were strong enough for the contest. At this, they became infuriated with anger and began to lift and throw heavy objects to demonstrate their prowess. Then, Sri Madhvacharya said he would wrestle them if they could, by choking him and silencing his chanting the holy names of Lord Vishnu. Two wrestlers took up the challenge by grasping his neck, the two powerhouses tried to stop his chanting one at a time and then together, but to no avail. Meanwhile, Sri Madhvacharya does not show even a tinge of difference in his chanting or his smiling face. But the two wrestlers were completely exhausted and bowed in defeat and asked, "If we can ask, can you please tell us your source of power?" Madhvacharya said, "It is the holy names of Lord Vishnu." Then and there, they submitted to Sri Madhvacharya and they, too, became his disciples. Sri Madhvacharya not only by his literary skills to defeat people and make disciples, but he also used his physical strength to make disciples like this. This incident showed the world that, he was as physically powerful as any warrior.

From this incident, we can understand that Sri Madhvacharya is "Purnananda-vinirbharah – Sri Ananda Tirtha, who is a complete and perfect personality," there is nothing that Sri Madhvacharya is unaware and can't do.

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